

Rabbi Michael-ben-Pesach Portnaar

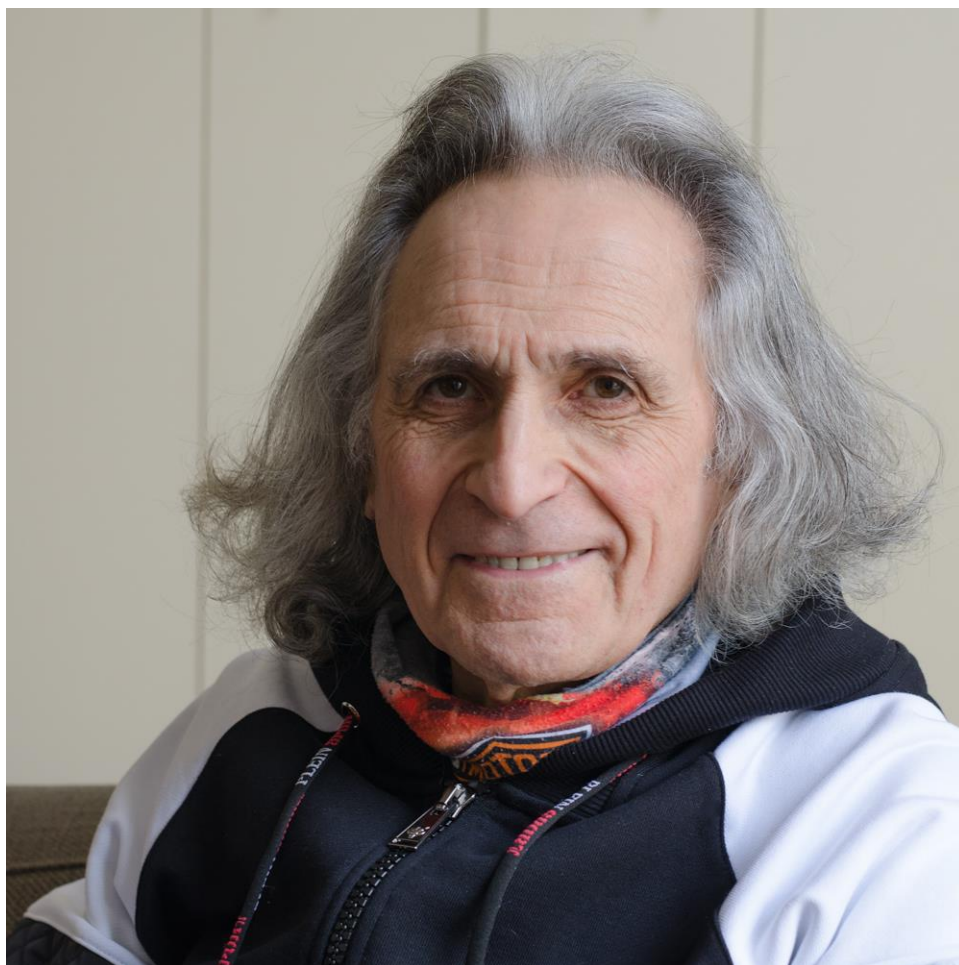
Learn
ZOHAR

Part 5



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By

Rabbi Michael-ben-Pesach Portnaar (RaMPeP)

Verkabbala Uitgevers

Society for promotion of the knowledge of Kabbalah
Centre for Lurian Kabbalah
E-mail: verkabbala@planet.nl

Spuistraat 293
1012 VS Amsterdam
The Netherlands
Telephone: +31 (0)20 620 26 31

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Lesson 52

We have already done just about half of this article, the beginning was of course a bit difficult. It is not difficult, but we just have to learn to hear this language from the Zohar, and that requires a certain amount of training, also training within. The spiritual is not something in which one is sitting in a pose and that one expects something to come from above. What the world does with the spiritual, wants us to believe that it is spiritual, is not spiritual. They sit with their eyes closed, that is all good, psychologically, but has nothing to do with the spiritual. The spiritual cannot be experienced or achieved without work, absolutely. You just have to work on yourself, then you match. Always expose your wish to receive for yourself, always face your inability to deal with your wish to receive for yourself. You must, of course, make an effort to do as much as is in your power and when you come to the point that ... the deeper you come in expressing the desire to receive for yourself, it doesn't matter which. First you have to work on it that you do as much as possible with your own powers. And you are going to do that and then you are going to take it deeper and deeper and then suddenly you come if you do it right, at that moment - and that is always with every wish, does not matter which - where you feel: 'No, I cannot go any further, without the help of the Creator I cannot go any further' and that is with every wish. Clearly? So first you do it yourself, first you make an effort yourself, not immediately say if there is a problem: "Creator, Creator help me", that is childish. First you have to roll up your sleeves yourself and try to do that yourself with your powers, because the Creator has given you powers. The Creator has also given the ordinary material laws, the physical laws. Newton's law, gravity and all kinds ... all those laws come from the Creator.

So first you have to do everything in our world with your hands with your feet, use your head to be able to overcome it. But if you do it right then you will inevitably come to the situation where you will go deeper into the treatment of that wish to receive for yourself, where you say: "And now I can no longer and now help me ..." and then you will be helped, only then. Clearly? Because then it's no longer a comedy. If you immediately start saying that while you do not exert any force and nothing, it will be looked at like the cry of a baby, of a child. But if you really do your best and then you come to the point that you can't go any further, then you can say, "Well, now I can't go on," because then it's really prayer. And then you let heaven open to yourself with regard to this wish. And so is the way, always conquering, but together with the Creator. Without the Creator it is impossible.

The Torah tells us - do you remember? - Moshe didn't want to go. First, he was not yet on the step to go to Egypt to get the people out of it. But what did the Creator say to him? "Go to Pharaoh, I will go with you, then you can overcome Pharaoh." Pharaoh is then our great friend. Later you will see at the gmar tikun, at the final correction, that he will also surrender himself and then you will see that nothing will remain of the pharaoh. That the pharaoh will shine and the highest radiation will come in that pharaoh, the power of the pharaoh.

But it is always that we have in ourselves - and each of you can experience that - a kind of stone from below. From above we can deal with others, etc, but inside we have a kind of stone, that is the malchut. And the malchut itself cannot radiate, there was a limitation, so the malchut cannot radiate fully until the gmar tikun, until the full correction. How can we do that? Only by connecting that malchut with chesed. Which chesed? Of course you first have to start with the lowest chesed, the chesed of the yesod of the malchut, the smallest. But you always have to go with that chesed/grace to irradiate that malchut. First, as it were, do a jerk up and irradiate that with the chesed and then it will start to shine... then that part of the malchut will also radiate light through the malchut. And thus, the stone that is with us, with every person, becomes more and more transparent, as it were, becoming more and more

porous. The whole purpose of that stone that lies beneath us - and anyone can taste it, when someone says, "I don't have it" ... everyone knows what I'm talking about. Under us is the stone and everyone has their own stone, that is the wish to receive for themselves. It must be soaked step by step by the grace that comes in. It drips from above and then it must be soaked just like a sponge, so the stone must become like a sponge. If you then take a sponge and you squeeze it out, then there is water, everything is in it. The water also contains bacteria there naturally. But of course there is more to it than in a stone, micro-organisms, life, everything is there. That is just then Always keep that in mind.

But you should not lean on that stone, not try to break through that stone in any other way, that is impossible. It is the wish to receive, it is our basic element. But always with the Creator. So first your powers ... and then you give up, as it were. It is a very good giving up, which means that it is an adult attitude, that you say, "And now help me," against the higher step. That is not something outside yourself, everything within yourself. And that should help you. If you say that it should help you, it means that you have to pull away from your own power, from going big on your own power: "I can do it," then you cannot receive help. But then at that moment ... you first have to apply your strength, do it first and then say, "No, now I can't" and that is that you really can't. Then you let go, as it were, and then you say to the higher binah: "And now help me." Clearly? And then at that moment you pull up from your stone, as it were - the stone is of course in its own place, but certain fumes come from him as it were, then they rise and the stone makes itself, as it were, receptive together with the light that comes from above through your surrender, by saying: "I can't do it ..." But that you don't walk to someone else for help, don't ask people for help. When you finally learn what I say, you must learn step by step not to long for help from someone else. Remember that very well. So not to look for help and comfort from someone else. Because at that moment you betray the only possible option given to man to get help, then you betray - you go to man - then it is said from above: "Well, he goes to man." One blind person goes to the other blind person. Well is that going to be something? That you are going to say, "Are you going to guide me?" Will it be something? It will be absolutely nothing. You must always count on the Creator alone, it is your Creator, your comprehension. You must surrender yourself to your own Creator, not to someone else, then you can do it. Your higher step is your G'd. So those powers that you have not experienced so far, that are higher in you. The human is actually convulsive regarding....

Very good ... another Kabbalist (*the fly is back*) do you see that? That is the same Kabbalist, who again hears the words he could never have experienced in previous generations and now he hears that. I would recommend it to all contemporary Kabbalists, also those who do over the internet and who sit with those cameras and participate in all those conferences who later for the Nobel Prize... Look, he is sitting here and he is looking at me and he also wants to hear, very good. Do you see that? Look ... If it were a one-off, you would say, "It's a trick from Michael, it's all wizardry." Maybe you should catch it later and see if it is not a toy. Look he is nice and quiet. If it was a one-off, I'd say, "Well, it's wizardry," but you can see it's not magic.

I would recommend to this generation of Kabbalists to do it the way we do. So in the way that we want to surrender to the higher, otherwise there is no way. They draw all kinds of drawings but do not surrender themselves. And to whom do you have to surrender yourself? With the higher that is in you, with nothing else, you are making enormous progress and you don't need anyone, nobody, everything is here on the Zohar. We will see enormous miracles. We will see real miracles as we prepare to see miracles. Because the Creator, the Holy One is such that miracles occur more to a group, to several people. Clearly? Why?

Because if the Creator manifests himself to several people at the same time, then there is a greater glory of the Creator than just the individual. For example, if we could experience a miracle together, then the power of the miracle is much stronger. Just as we have seen, the people of Israel, 600,000 men - women were not counted, and men means in terms of men's souls - that they were like one soul. And that is why it was such a miracle that the Creator came in such a way that in no way could it be otherwise, because so many people could see that miracle.

And therefore we too will experience the more we want to surrender - not surrender to another. I never say that you have to surrender to your teacher it is terrible that ... how that happens, that a teacher draws people to himself and that is absolutely wrong. To win souls ... that is another story, but it has absolutely nothing to do with you have to make people free, absolutely free, let them make their own choices, do not make any suggestions either inside, not even inside trying to catch him. Or trying to lure him cleverly in a flattering way in all sorts of beautiful ways is absolutely forbidden. Why prohibited? Then you also withdraw yourself from the light and then you try to attract it in a different way everyone has their own unique destination, that's how you should see it. And then everything will go with those intentions the Zohar will open and everything will open. All pores, in particular of the stone that lies beneath you, will then, as it were, become soaked and it lets light come in. That is an experience that

We continue with the Zohar. We said the last time at the end of the lesson that the actions of the people, of the souls from below, can cause *gadlut* so great state if they improve their ways. But if they pollute their ways again, as it were, do dirty things again ... dirty, sin is nothing else than that they will receive for themselves again. Then it also becomes the same structure that we have built up here, first becoming *gadlut*, so the entire *binah* first connects itself with *abba ve ima* and *yissu't* - the fly is exactly where I need to read - so then it will be the *gadlut*. And they immediately receive that light from the *gadlut*, from the *binah*. And when people start to behave themselves low again and also do all kinds of sins inside, then that *gadlut* is lifted again and then it comes back to the condition of *katnut*, the small state. Small state means minimal state where *z'a* has only six *sfirot* and the *nukvah* only one - as we learned with the *shoshanna*. Do you still remember? Six *sfirot* from *z'a* and upstairs in the *Atzilut* we have only *keter* from *malchut*. Only seven *sfirot* that is the minimum condition, less than that is not possible. That is how the Creator made it to stay forever. If one continues to sin ... of course less than that does not exist, it is not going to decrease. But it may be that the punishment comes from the person himself, he is going to draw the punishment to himself, but he will not be able to see that either. Man will then... look into the most difficult period, miserable period, it is true that man cannot even experience *z'a*, six *sfirot* of *z'a* and *malchut*, one *sfirot* of *malchut*, he cannot experience that. But they are always available, less than that does not exist.

So we said that everything returns to the *katnut*.

ובעת שהזו"ן הם במצב הזה של הקטנות דו"ק ונקודה, יש פחד מאחיזת הקליפות. שאז היו נופלים מאצילות לבי"ע דפירודא.

And in the time that the Zo'N abbreviation of *z'a* and *nukvah* they are in this condition of the *katnut* of *wa'k wa'k*/ק"ק is then the abbreviation *waw ketsavot*/six ends, and that always refers to *z'a* or to the light of six *sfirot* and a point of *malchut* there is fear of engaging of *kliptot*. That then they could fall from the *Atzilut* to the BiY'A Briyah, Yetzirah, Asiyah of

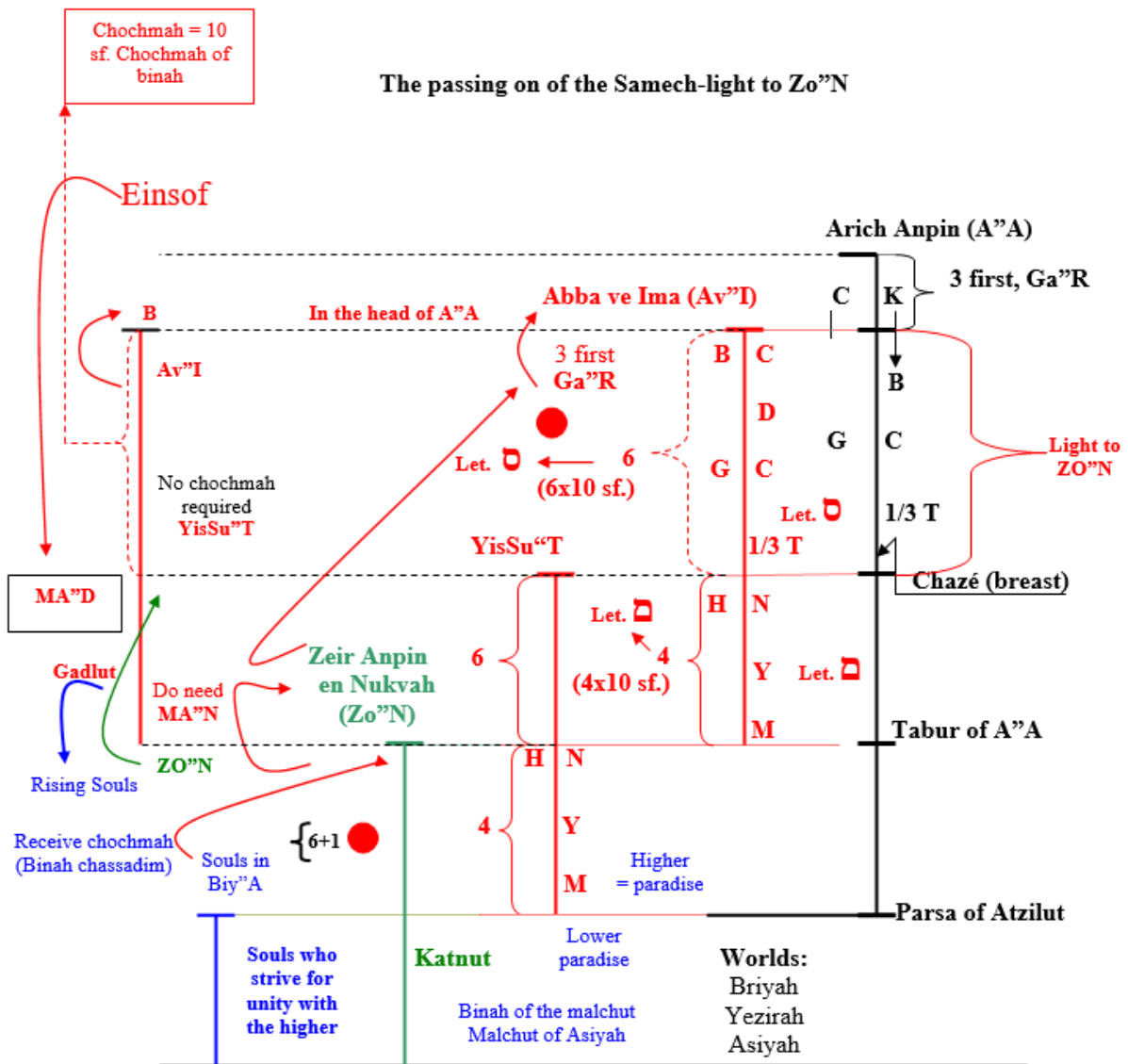
the sepeation. those are the three worlds of separation which are separated from Atzilut. So the BiY'A is so called: three worlds of *d'piruda* / דפירודא, of the separation of Atzilut, for the light is Atzilut.

So what does he want to say? When z'a and malchut are in the small state, that means only six sfirot and nukvah, six sfirot and keter, as with the *shoshanna*. Then there is of course fear that the klipot will start sucking in at those Zo'N. Why does that fear exist? Zo'N is now in the state of katnut - so six plus one. Then why are there fears that the klipot will suck in while they are still standing in Atzilut? First, look at the klipot, what are the klipot, where and when do the klipot suck? When there is a shortage. And what is here the shortage? Z'a and nukvah, z'a only has six sfirot, he doesn't need anything else for himself, but he still lacks. And the nukvah only has one, it also has a shortage. The nine lower ones of her who fell in the BiY'A. There is, however, the danger that the klipot / unclean forces that are already present in BiY'A can start to seize. What could they do? They cannot come to Atzilut. They can ensure that this Zo'N will fall into BiY'A and then they will be caught. Clearly? So in the small situation there would be fear if certain provisions were not made. That they would fall in the BiY'A, there are the three worlds that are then separated from Atzilut. Clearly?

Look at the drawing on the next page, this is the same as last time, with two dots and a dotted line between them.

Drawing 52

The passing on of the Samech-light to Zo"n



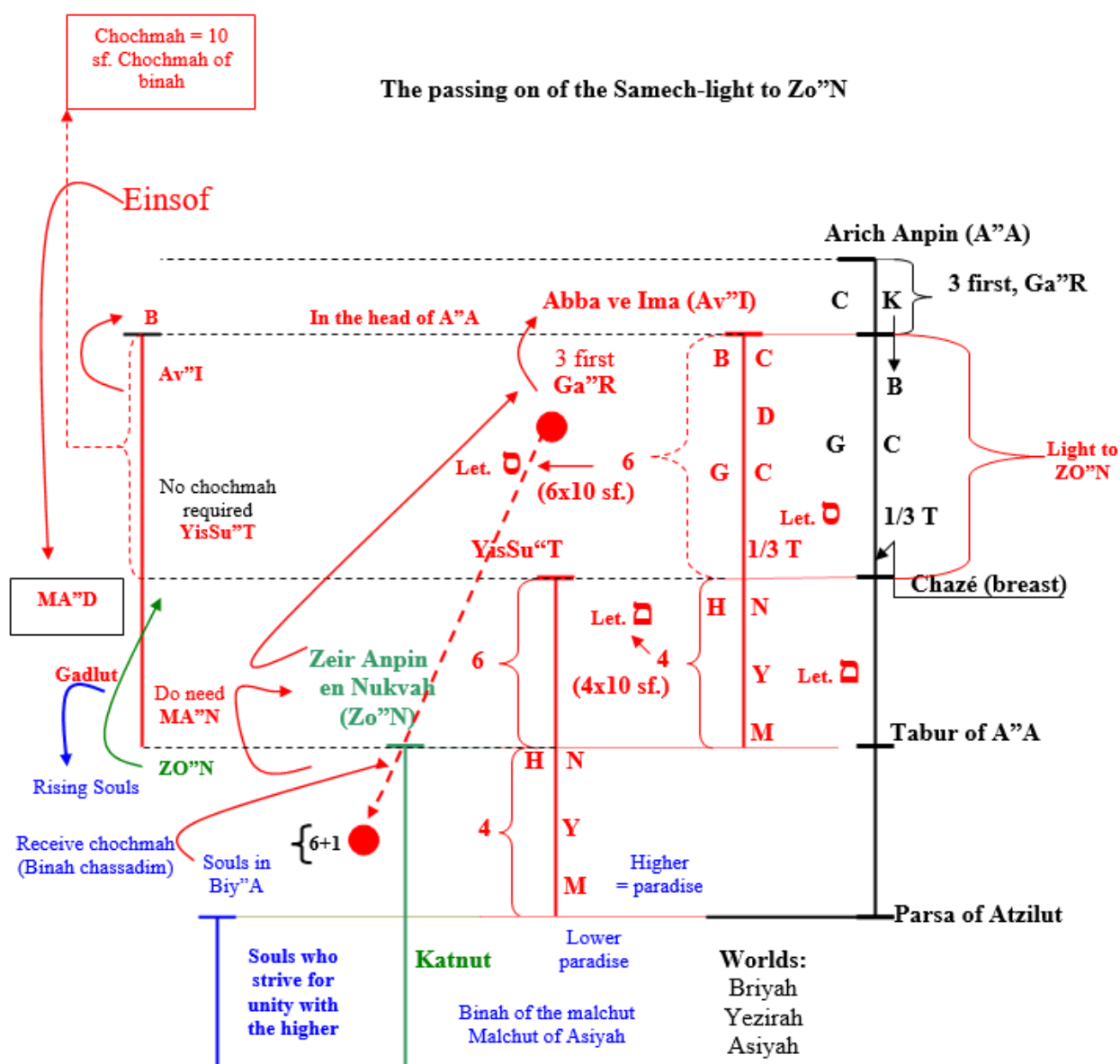
Addition lesson 52

D – light ("samechlight")
 protects Zo"n in their state of
 katnut
 (between the two big red dots)

The point of Our world

Drawing 52

The passing on of the Samech-light to Zo"N



Addition lesson 52

⬢ – light ("samech light")
 protects Zo"N in their state of
 katnut
 (between the two big red dots)

The point of Our world

We have z'a in the green and there it says katnut. There are six sfirot - I didn't include them - and nukvah. I have marked it with '6 + 1' which is that small state of z'a and nukvah. Six is z'a and one is nukvah. And therefore there is of course the danger that they will fall under the parsah and there are the worlds of Briyah, Yetzirah and Asiyah. And then those six plus one will fall down. Why? Because there is a shortage there. Wherever there is a shortage ... a shortage means that there are fewer than 10 sfirot. So there is a shortage there and therefore there is no shortage when there is a head in a partzuf. When there is a head if the light comes out of the head, there are no klipot that manifest.

Furthermore, all those words separately, if it is really necessary I will say something. And the rest try to find out for yourself. I try to translate it as literally as possible.

לכן משפיעים להם או"א עילאין מבחי' הס' שלהם, אשר אלו האורות אע"פ שהם רק אור חסדים, מ"מ הם נחשבים לאוירא דכיא ולבחי' ראש

Here comes the very important, the core of the whole argument. Here is something very important for us to notice that and to take it deep within yourself, then we will see something special for the correction and also for the formula we are working on, the rescue formula **That's why** mashpi-im / משפיעים is something like giving from top to bottom, from higher to lower **giving to them** to z'a and malchut **the higher abba ve ima** so the abba ve ima give to them. *Elaien* / עילאין is Aramaic and means **higher of the aspect of samech of them**, it is not difficult once you realize that then you will know more than someone who learns 50 years of Torah but does not learn Kabbalah - he does not come in the spiritual, he does not come into the holy, he does not come to the salvation, but you will come there.

So what's here, watch what he says. So that's why to not let them down... it's exactly the same with us, it's not the story on the board or anywhere else. It is absolutely working with our ... with every correction it works exactly the same with us. Pay attention! Look at the parsah on the drawing. There is a fear that the six plus one, in the small state, would now fall to the worlds of BiY'A, which are then pulled downwards by the klipot. What has the Creator made in this system that always works? Look what He made. We have seen that abba ve ima, the upper sfirot of the abba ve ima they have six sfirot, what we call *ga'r*/the three first, so that six sfirot times 10 then it becomes the samech. Because samech is 60. Then he tells us that abba ve ima now give that to the six sfirot and one of Zo'N, the light of samech. So from the light of the first six sfirot of abba ve ima, so those from the head of Arich anpin have fallen down. Clearly? So from that light of that abba ve ima they now give that... naturally via yissu't, it always goes down through the same channels, via the abba ve ima and then via yissu't it is going to be received again and then it goes to z'a. But z'a and nukvah then receive that light, of course it is less than from abba ve ima itself, but it is of the same quality. From then on we will call it "samech light", so light from samech. And samech is then six sfirot; six first sfirot of that abba ve ima times 10 and that is then 60. So that light of abba ve ima is now given to them, to that z'a and malchut. And that light runs to the parsah. And he will now continue to explain what the effect is. Really listen good, because that is very important now.

where these lights despite the fact abbreviation *af al pee* / עא"פ / despite the fact **that they are only light chassadim/grace**, those sixty, that abba ve ima, we said that last time that is all light chassadim. So the first half of abba ve ima is light chassadim. Why? It is light of binah. And that binah who chose to... she does not want chochmah, so her own quality is grace. So that light now from that samech, from that higher abba ve ima that she will now give to Zo'n. Now look what he tells us **anyway / nonetheless** abbreviation *mikol makom* / מ"מ / anyway / nonetheless **they are considered as thin air** thin chassadim, avir / אויר is air. Air is not light - light is more transparent and air is somewhat thicker. is actually also a form of chassadim, but

dachye/דכיה means thin, pure. In Hebrew it is *zach*. What does that mean? The higher abba ve ima who have the light that is called *avira dachye*/אבירה דכיה/thin air or thin chassadim **in the aspect of head**. on the one hand it is chassadim, light from abba ve ima and on the other it belongs to the head, chassadim of the head. Why? Binah was first in the head and when binah was in the head she would not have wanted or chochmah / light chochmah. She also had exactly the same light: light chassadim. Also in the head she only had light chassadim. But it is not just light chassadim – z'a also has light chassadim which is lower - but that is light chassadim from the binah, which should actually be in the head. Clearly?

When the binah is in the head ... pay attention, it is not difficult, you just have to open yourself to the spiritual and everything comes. Look keter of a sfirah has light chochmah, keter has in itself of course light chochmah and light chassadim, but we say light chochmah. And the sfirah chochmah receives which light? Light chochmah. And the binah? The quality of the binah is that it says, "No, I don't want light chochmah," "I just want to give." She only wants light chassadim. To give means light of grace, "I only want grace." Clearly? Every time you do not want to pull light down, but you want to raise it, it means that you are pulling towards you light chassadim at that moment. Clearly? Every time you do not pull the light down, but as it were bring it up, then you pull the light... but binah belongs to the head. In Atzilut she went down, but it is no harm to her, because she does not want to receive light chochmah. Clearly? It is light chassadim from the binah, but light chassadim that belongs to the head, so belongs to the daat, belongs to the first three sfirot - that's a very different chassadim than the chassadim which are in the body - because it's chassadim from the head. And when light comes from the head, there is no klipah coming in, looking around the corner, attaching to that ... Clear?

If the light comes from the head, either chochmah or light chassadim, the klipot don't like it. Why? Because it comes from the head. And if it comes from the head every sfirah has how many sfirot from the head? Ten sfirot, every sfirah in the head has the full ten sfirot. Of course every sphirah has ten sfirot, but really ten full sfirot only have keter, chochmah and binah. Because how many does he have? Six. Okay, he has his own ten, you can say, but then it's his private ten. But with regard to all sfirot, he only has six. And malchut has one in itself, but must ultimately be just like head, malchut must also have ten full sfirot in itself. So in the head we have keter, chochmah and binah and they always have ten sfirot, but z'a has six. So all that is light of the head there, the unclean forces flee, they want none of it. Clearly?

That is why it is always important for us look, what is created by it? The light from the upper binah, which is chassadim, but from the level of the head. The higher part of the binah was in the head first. And that binah was in the head and outside the head, the higher binah, it does not want to receive chochmah. Clearly? That is chassadim from the head. So chassadim of *ga'r*, of the first three sfirot - we call that light of samech, or samech light - is going to shine on those six plus one, those Zo'N who are in katnut, who are in the small state by sinning let's say, from the lower, by the human, through the katnut. And they protect those six plus one. The light from binah now runs to the parsa and they then protect those six plus one. It's just like that mom and a child is standing there and then he walks to mom's dress and then he has seen a goat there. And that little goat is a bit ... and then he walks over to mommy's dress and he goes there to cling. This is also the case here, the samech light and that will then offer protection to six plus one.

And we can also see - look in this language - that samech is 60. But samech is ... the name of 60 is *somech* and *somech* סומך means support. Do you see that? The basic meaning of the word samech is support. So we see that the light from that samech, from that 60, protects

those six plus one that they don't fall down, that is the light of support, because that is also in the letter samech. If you translate samech as letter, then samech is support, it comes from support. They support those six plus one. And that is the whole argument here about what he is telling us now. So he says that despite the fact that it is only light chassadim, that is higher binah, but that is from the aspect of head, that is chassadim from the head, that comes from the head.

כנ"ל, וע"כ אין לשום קליפה אחיזה בזו"ן גם בעת הקטנות, כי אלו האורות דס' מגינים עליהם.

as said above, he now tells what I was trying to tell **and therefore no klipah can take hold in the z'a and malchut Zo'N even in the time of katnut**, look how great it is that also in the time of katnut no klipah can touch that z'a and nukvah, those six plus one. I could never understand, why is it that the six and one remained and there is a shortage. And how can there be a shortage and how will it remain stable and will it not diminish? And now look what he tells us, that even in the time of katnut, so even if man sins, then the klipot cannot touch, do not engage, do not suck on those six plus one, **Zo'N because these lights from samech** it is not just one light, because every sfirah gives light - chochmah from samech gives light, binah.... - they all give lights, it is a bouquet of lights, that is not just one light. We say that so simple, but of course it is a whole bouquet of powers, because there are six sfirot and each gives its own strength etc. **protect them**. because it is chassadim, grace, that is the grace that protects man. And we can learn a lot from that, even in the condition of katnut, in our little condition we have to move up inside to attract those lights from that binah that is in us, abba ve ima that are in us. We must attract that to us through all these channels. Do you understand?

So basically everything we learn now step by step.... that's why it takes a few years, more and more... That which we learn with you, the important thing we learn to go up and down and then higher and then deeper ... always higher ... you cannot go higher without going deeper. So if you want to go higher then you must also be able to go deeper and vice versa. Clearly? 'I want higher', then you also ... you can't just ... with a sled you also have to go up first, you want to descend nicely with a sled, then you have to be prepared to pull that sled up first, that is a Russian expression. Here too it is exactly the same. So we always learn here in Kabbalah, you don't see that, you don't notice it, but indirectly you learn and you also experience that we learn up and down. Just like with a cylinder piston - up and down. When you come here at the beginning of the course you don't think about it, everything is horizontal for you. But now you learn up and down ... and not only that, of course as an important movement, but if you then pull up from below, then of course it goes sideways, it goes naturally to the sides, then it also splashes to the sides. We speak of the sides - left, right - of chassadim and gvurot, so the forces from the width, we say that those are chassadim and gvurot. So the powers of... female forces, does not matter if it is female or male.

So high low is chochmah and left-right then gives the width, the volume ... Clear? So that's what we learn. But important for us is to learn to pull up and down, always pull up and down. While the world only thinks it's horizontal, except of course when Ajax is playing, or Feyenoord. And of course if Ajax wins, then of course everyone goes up a lot. But then the price must be paid after a lot of beers and misery and then to a psychiatrist, etc., etc. So that is not going up structurally, but we go up structurally - if you go up spiritually, then it will never be erased from you. It will always help you.

So that's what he tells us, that the light of the higher binah always shines on those six plus one of the z'a and nukvah and protects them, that they don't descend below the parsa. And that is

particularly important to us. And that is particularly important - why? Then we know that always in every condition, even in the most terrible condition that I experience, that I know that six plus one are always in tact. The salvation ... even in those six plus one, there is always a minimal existence of life forces. So we can never say: "The Creator has left me", then you have to make a move from the bottom up again, then you will get life back into yourself. Then you also get.... so always attract that light from samech. The light of samech first gives protection to z'a and nukvah and exactly the same does z'a and nukvah with regard to human souls. How? It is something completely different, but if the souls rise up, ask let's say from the higher lights, forces, then the higher give z'a and through the malchut also give the samech to the soul in a different way, but still the same. Nothing exists in the higher what does not exist in the lower.

Step by step it will be clear to us those forces that are there and we will all experience it within ourselves, it does not matter if it is higher ... whether it is there or here, everything is in man. And people can experience all of that. We go on. A bit clear so that binah? Important for us is that it is higher binah and it has the samech light. And samech is the word for support and the whole argument of the samech letter is that it says, "I support the fallen." Oh, immediately a light comes on. That which was just in the text, that the samech said.... remember that samech letter that said: "it is appropriate for you to create the world through me"? Why did she say that? She said: "Because I support", it is stated in a verse **הנופלים** לכל' / *somech Hashem lechol ha'noflim* "The Creator supports all fallen ones." And supports comes from the word *somech* from the word samech. And she says, "I am the one who then the fallen" and those fallen are the z'a and nukvah, six plus one who are falling and "I support them." And look how they are connected to each other, they are connected to each other that samech, the light of samech ... the drawing shows it with two red dots, the big one is the cause and the small one is the receiver. And what did the Creator say to her? "Stay in place, samech. Because if you leave your place, those falling will be abandoned, they need you."

And that is why in the verse of Psalm 145, which is structured in alphabetical order, you have a verse of all letters except nun, because nun is falling, *noflim*/falling. And because this Psalm refers to the time of the *gadlut*, but we don't have it yet, it still says that ... the *katnut* is still present until the *gmar tikun*. And therefore also the verse of David David has written it in his *ruach ha kodesh*, in his holy spirit. David just produced those verses, the holy spirit that came to him. And he did not make a verse for nun, he did for everyone else, but did not for nun. Because it is still falling, the nun is falling and because he had given praise to the Creator and not to mention the nun with that, because nun is the falling. Just step by step, just watch. Clear why that samech is needed in his own place? The Creator then said to the samech: "Stay in your own place because otherwise ... those others need you. The z'a and the nukvah need you. " But he is going to tell us soon.

He tells it very clearly, very clearly in simple terms. This language is absolutely simple, we will all experience that. Especially now that we are going to do Tes, whoever is going to do Tes and will really start to experience that of his language, his powers of his language, really quickly.

ולכן נק' אורות אלו בשם סמך, להיותם סומכים לזו"ן שלא יפלו מאצילות בעת היותם בקטנות בבחינת ו"ק בלי ראש, כמבואר.

And therefore these lights are called in the name samech, these lights from the binah, from the higher binah, which are called light samech. We have also called that light samech and for us it must now also be a concept of 'light samech' or samech or something, then we know that

it is the light samech and what light from samech that is **since they somchim / סומכים** comes from the word samech and means support. And there is the word samech in it **support Zo'N** those six plus one **that they would not fall from the world of Atzilut** you see? Until the parsha is Atzilut **in the time when they are in katnut** so as here that they are six plus one **in the aspect of six sfirot of z'a without head, as explained.** so when z'a makes gadlut then it becomes 10 and when does Zo'N make gadlut? Who can say it - by analogy just like the last time it was gadlut When the lower ones, the souls will bring up Ma'N, do the prayer, then the prayer comes to z'a and to malchut as we have seen and then to Zo'N. And from Zo'N it goes to the higher, to the yissu't, to abba ve ima. And only with abba ve ima do they then get the light called ga'r, the light that brings 10 full sfirot, light from chochmah with chassadim. And that goes down and then he gets 10 sfirot, so he gets head.

We too, for example, our state is the headless state most of the day, spiritually. And so it must be that even when you can make 10 sfirot, you still have to choose as it were to remain headless. Why? Then you are receptive to more ... we also have flashes where we have 10 sfirot. If we connect our lower part of our partzuf to the higher part of our partzuf, then that is gadlut. But that can never last long and no Kabbalist can sustain that either. It is just like a flash. Well a very large Kabbalist might be able to do that for an hour maybe... I don't know how long I mean they can of course if someone corrects himself, then of course he regularly gets that, but regularity is much better..... But for us it is not important gadlut. Remember that very well.

Gadlut is not wrong, but it is important to continue to build yourself..... get gadlut for a short time... briefly 10 sfirot and then that lower part always falls back to katnut. So you always come to gadlut, the big situation, 10 sfirot and then you always fall back to you don't fall back, you come to a higher step and there you are as a small ... again as a baby. Clearly? That is why this study naturally requires enormous perseverance and also an enormous truthfulness from people. Man must learn and want to learn the truth. He must sometimes choose the bitter truth over the sweet lie. Because every time you feel great, super, that you have achieved something and it is given to you from above that you have the feeling that you are reviving. But then you should definitely not pay attention to that revived feeling, because that is what a baby does. He is going to feel good and then he will immediately consume that, but you have to start a new impulse when you feel so excited. You absolutely should not pay attention to your feeling that you feel so good and that you feel rich.

See how the true champions, the Olympic champions, do. You see that he just got a medal, Olympic gold and that medal is then given to him and then for a moment ... but then you immediately see that he is going to evaporate himself, that is not false modesty. He makes himself small, just at that moment, he experiences inside ... he would now like to let the whole world feel how happy he is, but he knows that behind him are many years of hard work and he still feels that and he wants even more. He has invested everything in it and now he has a medal and ready and must he stop now? No, he has invested everything - his life - in it. And after receiving the plaque, he immediately thinks: "That's that, I have won Wimbledon now, what's next? In two or three months I will be in Australia... "And at that moment already ... a girl is standing next to him and kisses him and all wonderful things, it is already in his pocket, but he is already thinking further. That means he makes himself small again for future achievements.

You must do the same, and every little progress that you make, you must experience that just as you have received the golden medal. Then immediately you should not consume it yourself - do not waist a second - because what is the use of waisting that? You have achieved that, let it be, then let the higher place it in all the boxes with you. Not that you yourself will enjoy it,

of which only a hangover comes the next day. In the same way, when you feel great, you will learn something again; it is the most beautiful moment to learn difficult Kabbalah, for example Zohar, Etz Chaim and others ... You have to learn that when you are in a revival, relieved, that is a great moment to move on. You then have powers to move on ... and then you feel as if you are starting from the beginning. This is the way to true progress from one top to another. And not being self-righteous about "How wonderful the Creator has given me a feeling ..." At that moment, He brings you directly down.

You absolutely should not pay attention to how you feel, whether you feel good or that you feel bad. It is all your temporary experience that you are now experiencing. Of course you experience that, but don't look for a good feeling. Because that is what distinguishes someone who works on himself and someone who then ... a religious person, for example, who just wants a good feeling. He then says Psalms for a moment and he feels good, he feels delighted. Or he goes to church or the synagogue and he feels good. He sits with those people, just like lubberheads like him, really good honest lubberheads, honorable but still lubberheads. Why lubberheads? They do not work on themselves, nor do their leaders work on themselves. One also conquers, one rises early, learns about politics ... also conquers oneself, but only for the sake of receiving. Ultimately it all goes to one place.

וזה אמרו עאלת את ס' וכו' דאית בי סמיכא לנפלין דכתיב סומך ה' לכל הנופלים דהיינו כדאמרן, שחשבה את עצמה יותר מוכשרת מכל האותיות שקדמו לה משום שהאורות של הס' יכולים להאיר אל הזו"ן גם בעת קטנותם, בהיותם רק אור חסדים, ואין באורות החסדים האלו שום אחיזה של משהו לקלי', כי החיצונים בורחים מהאורות של ג"ר דבינה, ולפיכך היא חשבה את מדתה ראויה ביותר למברי בה עלמא, כי יכולה להגן על בני העולם גם כשמעשיהם מקולקלים. כנ"ל. וגם אז לא תהיה אחיזה לקלי'.

And that's what he says "he" is Zohar. The big letters are from the Zohar came in the samech letter etc. and the samech letter then says: **there is support in me to the fallen that it is written** as I said to you in Psalm 145 **the Creator supports all fallen, that is, as we have said k'damran/ כדאמרן** is Aramaic for: as we have said **that she considered herself more suitable of all the letters that preceded her, because the lights of samech of that abba ve ima can shine on Zo'N also in the time of their katnut/little condition, since they are only light chassadim, and in these lights of chassadim from that samech there is absolutely no grip of anything, from klipot**, so in the chassadim of that abba ve ima is absolutely no gripping of klipot, because those lights come from the head. And in the head there is absolutely no grip of klipot. Why do they flee from that chassadim? First it is the chassadim of binah, which comes from the head, it is not chochmah. The light chochmah can the klipot also not experience, no gripping when it is gadlut. They cannot true chochmah.... they want to, but they cannot seize. Look, klipah can by definition only seize where there is a shortage. But where there is light chochmah, there is no shortage. Where light chochmah is present in a partzuf, there is no shortage. Clearly? And light of binah is chassadim and that also comes from the head and they flee from it, there is no taste for them. Clearly?

What is the property of the binah? To give. You must always have those qualities in mind, then you will understand those things. You don't have to remember anything. Binah is the property of giving. What do the klipot want? Receive, they just want to receive. And do they benefit from the quality of giving? Absolutely not, they absolutely do not need that. So when z'a and nukvah, so six plus one, are protected with a layer... it's just like a curtain of light chassadim from abba ve ima. Then they cannot seize to those who are in deficit z'a and malchut.

That was also all those 40 years of walking of the people of Israel in the desert. They, too, were absolutely deficient, they came from slavery and slavery is then the Briyah, Yetzirah and Asiyah, they came up then. And they were still full of the klipot and everything - of course at their level. Of course it all corresponds to the forces of z'a and malchut. They were all full of everything. And they were protected for 40 years by.... By what were they protected from above? By ananeh kavot, the clouds of the glory of the Creator; that is no different, they were also protected by the samech lights. They were protected by that grace and no klipot could reach them there. Not that they were ready for that, not that they had made themselves perfect, but because those lights from samech.... They had raised themselves. Moshe had not given them any rest, Moshe always taught them Torah day and night. Could you imagine? Even if we just talk about the people ... they just came out of slavery and in Egypt only the Levites were not slaves, not incorporated. And that is why they also became servants of the temple, etc. For you cannot make a slave a servant of the Creator. I mean a slave ... who is a slave? He who is wholly in the wish to receive is a slave and cannot be a servant of the Creator. The Creator is only the wish to give. Then His servants must also have the same qualities of giving. Whoever wants to receive for himself is not a servant of the Creator - he can have a hat, a black suit and anything and everything he can do, but then he is not a servant. Whoever wants to receive only for himself ... of course if you cannot give yet, but with trial and error, that you continue to keep the kavannah that you want to give. You fall down but you say 'give', that's good then.

Just like the men in Russia ... I don't know what it's like at this time, I'm from another time, I've been outside Russia for more than 30 or 32 years. But in the past it was so in Soviet Russia that the Russians - as you know - love vodka. I don't know how it is now, but then they drank vodka as they drink coffee here. At that time there were few cars, everyone used public buses and trams. And often you saw a Russian who was so lazarus, really drunk, and then he was on the bus or the tram and had a few flowers, roses, in his hand for his wife. Lazarus... completely fallen in his... it is hard to see, his clothing was dirty and he had fallen somewhere in the mud, but he held the flowers in his hand, because that was for his wife. Even if he fell somewhere in the street in the mud, but he kept his flowers up, because they still had to be taken to his wife. Similarly there must be great confidence with us that even if you fall completely into a swamp within yourself, that you keep holding a few flowers in your right hand, "I will get up and save myself, to the good that absolutely lives". So that you will get up and work your way up again and that it will be incredibly good. Because that Russian doesn't understand, he thinks of his own wife, but it is inherent in him, in every person, also in every man ... not only in every man, but in everyone, who doesn't matter. It is inherent that he has to give the flowers - to whom? Then who is the *matronita*, matrone? You also have matrone in Aramaic, which is malchut the malchut. Do you see that there is one? Six plus one... and then only the one. Only the keter and her nine sfirot have fallen - especially through our sin - into the worlds of separation. And we need those flowers for the *matronita*. We say *matronita* in Aramaic, the matrone, the real queen, that is the malchut of Atzilut. And that is the Russian who falls and it is exactly the same with the man who works on himself, who nevertheless stands up, the flowers that are held up and who are always meant for that malchut, nukvah, who through our actions, our good life, also obtains higher light and connection with z'a.

So by the light of chassadim, he says, from the upper binah there the klipot can grab absolutely nothing of it. Clearly? That is important that we know that. Look, that is the answer for Dana: **for the outsiders** that is the other name for klipot **they flee from the lights of the first three of the binah**, so they flee from those samech lights **and therefore** and look, what the reason **she** so the letter samech **thought that her attribute was best suited to**

having the world created by her, because she can protect the children of the world, so actually the people, the creatures, so she thought, "I can protect the people." also in the time when they damage their actions. in other words: sin as said above. And also then there will be no gripping of klipot.

Clearly? Okay, not yet clear, because how can it be ... we can sin then, as much as we can and then we will be protected by the light of samech. Of course it is not true, but what is meant is that in the system of the universe, so in the Atzilut always the minimum state remains where six plus one are always above the parsa. And if there are six plus one above the parsa, then at least the lower ones can then also receive light chassadim. Why? Because for chassadim was no ban. Look the parsa of Atzilut does not let light chochmah down, but only light chassadim. And that is why our world also receives a small light *ner dakik*, a small light also enters our world. But that of course cannot be compared with the lights that shine in BiY'A, where there is a strong light that is called light tolda, I call that derivative light, light that is derived from the light of Atzilut. But it is still quite a light under the parsa in BiY'A.

But even in our world that reflection of that samech light comes a little bit in the form of **ner dakik**, a small light that we can find in all creatures that are there and in all the pleasures that are here on earth. From drinking coffee and tea to Einstein, it is all the same, they are just different forms of the wish to receive. It is wonderful if you would learn to accept that, if you imprinted it on yourself - hear what I say - that you understand that in our world there is nothing but different variants of the wish to receive, nothing else. Then you will not look up to the other people, whoever, Nobel Prize winners or politicians, etc. You will understand that everything is just the wish to receive. And the Nobel Prize winners and the saints who are all hallowed, declared as saints, are all different forms of the wish to receive. And then you will no longer be amazed by the human being, then a flap will open inside you and then you will say to yourself: "It is all the same here on earth." Whether someone wants to be declared a saint, whether someone is lying drunk on the street or if someone is like an Einstein, there is no difference. Of course it is different ... the one is bigger ... of course the wish for science is much greater than the wish for money. It is higher on the earthly level, but absolutely not on the spiritual level, it is all the same. And only then will you see - if you really drink that into yourself that thought, really deep within yourself - that nothing can be achieved here. You can participate in this world of course, but you must find the Creator relevant. As you find Him relevant, you become relevant to Him and then you all experience that.

You are going to experience everything, but because you are still looking up high against that and against that - 'look how important this man and/or the other' - you are giving a piece of your heart to the man of flesh and blood who is absolutely the same. It does not matter what person that is, every person in our world ... Then of course you should not look down at someone else, because then you will also be caught, you will immediately be caught by your pride in your high position. You just have to make yourself smaller than the other, then you can give the other something. And that is about giving something to every creature in whatever way. Whether it is a fly or a mosquito, it must be the attitude of giving. You must give to everything that is lower than you, but even if you feel that someone is bigger, then you must also be able to give. Because then you start to grow. It is very important that everything in our world is all a projection of that little light that comes from the samech lights. They first come from Atzilut, who then protect those six plus one, so z'a and malchut in a small state and that is a stable state, no less than that. But then that light also goes down to the worlds of BiY'A and that is already a bright light and is also absolutely sacred and that is then light tolda - I call it light of derivation in my book. My book is not scientific, but accessible terminology. Derivation is something that is a derivative. That is my terminology that has

been given to me from above. You will recognize all of them by the terms.... tolda... what is tolda? Then you have to learn Hebrew again, etc. We have to learn from my book. "What is derivative?" Then you already know what it is. It will help us. Not that I write something that is something else, it's just a tool.

So that is all the light from tolda, the derived light from Atzilut and that comes in BiY'A. That is really holy, that is a great light, that is really the experience of the spiritual worlds. But in our world it is precisely from that derived light/derivative that a little bit comes to our world that is called light *ner dakik*, that is just a little bit of Nefesh with which the whole history has been built up. Everything that is here on earth is drawn from that little light that has fallen here from the holy, which are holy sparks that have fallen here in our world, in the wish to receive. The wish to receive rules in our world. You should always see it that way, not think that it is different. But therein had fallen little sparks of holiness and those little sparks of holiness that make all the difference in status, in wishes one wants to become super rich, the other wants to lie down and do nothing or be an ordinary man. The third wants to be a Nobel Prize winner, I mean all kinds of things... Clearly? Only because of that little light *ner dakik* that has fallen through the breaking of kelim and because of Adam's sin ... those little sparks have also fallen in our world. And all the history, all the progress in our world to the final correction is all through that little light. Can you imagine?

Look at how many lights are there for humans - lights from Atzilut and BiY'A - that humans don't use in our world. And that is what Einstein himself said that the human being in our world uses about 1 to 2% of his capable thinking, natural thinking. Everything comes from thinking and thinking is the subtle form of wishes and not something else. But it is said only 2%. He had not learned Kabbalah, but he had obtained it through his own knowledge. Not his knowledge - from above that is of course given - he was only a product of this world. He was not a spiritual man he was only the product of our world, but 2% And we will learn why that 2%. Because after Adam's sin, only 2% of him is left. After the sin of Adam, of him, of his capability.... we will see 2%, that is also called *challa* ... that is that 2% of him is left. But that will come, we will all learn it.

We go on. How many forces are unused? Look at how wonderful the holidays are, for example, the reaction of people, how they can enjoy themselves. Entertainment without end. For example, how they experience Queen's Day or the day when the Dutch national team wins. Look what the forces are. If you could use those powers from those people to the good, that would be something.

ו"ש, א"ל על דא אנת צריך לאתריך ולא תזוז מניה: כלומר, כיון שהמקום שלך הוא לסמוך את הנופלים, להגן עליהם בעת קלקולם של בני העולם, הנה משום זה את צריכה להיות רק במקום הזה ולא לזוז מניה, כי אם יברא בך העולם, ותהי מדתך לשליטה מספקת תמידית, נמצא שאלו הנופלים שהם זו"ן ישארו תמיד בקטנות ולא יתעוררו התחתונים להעלות מ"ן ולא יתגלו כל המוחין הגדולים שצריכים להביא לגמר התיקון.

And that is what is written / what he says, the quotation from the Zohar **He said to her** *amar la/ל"א* is an abbreviation for: He said to her. By the way, who is the Creator? "At the previous page stood this verse: "*Somech Hashem lechol noflim*" / "The Creator supports all fallen ones" - remember? Who is the Creator my friends? Binah, abba ve ima, in this connection is the Creator. All letters where do they rise up to, to whom? To the Creator? And who is the Creator? Abba ve ima. And we say the verse says, "The Creator supports all fallen ones." Who then is the Creator in this case? Abba ve ima, who supports all fallen ones, it supports that z'a and nukvah, those six plus one. And together with them, of course, everything below it. And that is then his protection, by samech the Creator shines His light

samech, as of av'i, and as a curtain envelops the fallen. And who are the fallen? Z'a and malchut, they have fallen. Why? He only has six and she only has one. And they have fallen - why? They only have katnut, small condition. But so that they do not fall any further, He always supports them. Then we now see that the world is stable.

Today we have learned that that is the minimum condition there is. Then we can never say again: "Well what will happen to this world?" Look the world get worse and worse ... " See what some old people say the world is getting worse and worse, because their feet are running less, their hearts are beating weaker and weaker. Their children are coming less and less towards them. The world is getting worse and worse for them, because in the past they could still.... "What have I done before?" And now they can only do that with their eyes, even their eyes don't want to do that anymore. They all see it worse, but we do see it See, that is the minimal condition, so nothing can come to what some movements say: "Five years - or three years - and then the world will end, everything will go to hell" and all those miserable situations which they then preach, because they do not understand how that works, how the system of the universe works. It is only faith through their own mind, they say "in the year ... then the end of the world will come." That will fascinate people again. Of course they know what they are doing. In this way people become anxious and then they can tackle them nicely and get the souls back. But you can see that nothing can ever happen that will destroy the world through wars or misery. This can never happen. Because the minimum condition is a viable condition.

And that is what was said, He told her therefore / that you are needed for your place your place needs you, you must stay in your **place and do not move from it:** so do not move yourself for a millimeter of your place **that means, since your place is to support the fallen to protect them in the time of their damage of the human children of the world,** in the time when they bring damage **see here that this means you should be only in this place and do not move from it,** clear? "You are now absolutely linked to the samech, to the fallen. You, samech, are linked." Now look at what a great teaching we can learn from this, that the higher is not free because of the lower. The higher is not allowed to move itself, as it were, because the higher, that samech must help the lower. See how connected everything is? The higher serves the lower. Clearly? And we, too, have to learn that, the teachings from us, that if you want to give someone then you have to make yourself smaller, then you have to give just like that samech. If light samech gives light to those fallen - what does he give? That support, that light is called samech, support. So if you give then you support you must actually support those who are lower. So then you must not move from your place to give to the lower. What does not moving from your place mean? Don't think about yourself: "Yes, look maybe I can create the world, I have all the qualities for it. So I am this and that and that ... ", as rightly thought that samech. He thought, "Well, I have all the good qualities." But "No," He said, "stay in your place, because those lower ones, the others need you."

We, too, must try to transform ourselves into learning to give, although we are absolutely unable to do so. We are able to do that according to the structure of the worlds. We must feel that we are always unable. What means not being able? Not that we become apathetic, but that we - as I had said in this lesson - that we first make efforts in every situation and then we say: "And now I cannot do without You, give me, help me," to the Creator, 'help me now and I will participate'. Not that I lie down comfortably on my "toges" - as we say in Yiddish - that I sit on my back and you work for me. "Go work for me," people think, but we should not do that, absolutely not. What did the Creator say to Moshe? "I will go with you" and Moshe said: "No-no ..". How many times did he say no? And yet the Creator went with him. Clearly? Just

like with a baby, He has taken him there and has built him up spiritually, empowering that he really was the leader of the people. And as Zohar exclaims: oh dear to the generation whose leaders are no good, because then as it is written in the *Melachim/Kings*: that then the whole people go home. Everyone went home after the war. It is written that then the war was over, they went home and they had nothing to do. So everyone now felt, as it were, free, free, of his obligations from the war. And the war means war with the unclean forces. But everyone said he is free from that. Why? The leaders of the people must ensure the right tension. The tension must always be there, but good tension. So the leaders must give meaning to the people, who make connections through which there is a certain cohesion of forces. Because otherwise the people go home, they all go their own way. Everyone has their own wish to receive - one goes to his field to plant his potatoes and the other goes to do something else. Everybody then goes his own but no one is going to be busy building the world.

It is wonderful what he tells us here. Why isn't this condition enough? Why can't He create the world through that samech, which gives enormous support to that z'a and malchut. Now look at what he tells us: **for if I will create the world through you and your quality will govern in the way that it will ensure that sufficient protection will be offered permanently**, permanently sufficient as it is here - katnut is enough six plus one. He is going to tell us. "Suppose the world will be created by you, then your power will be such that katnut/small condition will suffice. Because light samech can only provide katnut, so then katnut will be the benchmark. Okay, but that is not the intention, **so we find that these fallen ones who are Zo'N Zo'N** from Atzilut, six plus one, **will remain in katnut forever** but that is not the intention. Z'a now stays in katnut by samech, but He says: "No, that's not good." Because He puts it this way: "The minimum is good but the maximum is not reached. So you take care of the minimum, that's great. But the maximum, gadlut, cannot be obtained by you. "So that is why He cannot let the samech create the world, **and the lower ones would not be raised to make Ma'N rise**, so pray **and then all the great lights of mochin** all the lights of the head, light chochmah **will not be revealed that should bring man and the universe to the gmar tikun**. to the final correction. "Because that way," He says, "we cannot come to the final correction." Why not? Why can't we just come with the samech light to gadlut? Because the little one can't give birth, a little one can't make children. Z'a and malchut, six plus one are small, they cannot bring light chochmah to BiY'A. Then that piece remains unfinished and that light, Atzilut, cannot come down. Then there is always a separation between Atzilut, between the parsa and our world, and that cannot come to fulfillment. Clearly? "That is why," he says, "there must first come Ma'N, prayer of souls and then z'a and malchut will become great" - great is 10 sfirot - and then they can spread light chochmah to the souls. And that can then lead to the gmar tikun. Why? Then step by step by bringing more and deeper Ma'N to z'a and malchut that z'a and that malchut will then become 10 sfirot and that will all go up and down and then they will bring light chochmah also to BiY'A. And after 6,000 years the parsa, Atzilut, will descend to the world of Asiyah. Then the feet of the Mashiach will come to the Mount of Olives. "And only because of you" - only because of the samech light - "it is not possible". Why? A small child cannot make children, z'a and malchut cannot.

אלא את צריכה להמצא באתרך בלבד, לבחי' מקום תיקון בעת שהתחתונים אינם כדאיים. אבל כשיהיו זכאים יוכלו להמשיך המוהין הגדולים מכל הקומה בסוד מאה ברכות.

But you have to stay only in your own place, He says **in the aspect of the place of the correction for the time** in case **when the lower** so the people **are not in order**. So in the time when people are going bad ... are not worth it, then support from above remains with them. And that is why I told you, it is also written: "The Creator shines to the wrongdoers and

to the righteous," it is written in that order. Can you imagine that? It is not written: "... for the righteous and then a little for those villains." No, it says: "... for the culprits and the righteous." Clear why we cannot look angry at someone who is the culprit? Because it is in the system of the universe that we have now learned. Suppose the lower ones who go bad, who are not worth it That means they rob, murder, rape, anything, does not matter what - we do not speak of earthly things, but whatever happens - then yet that system of katnut and light of chassadim will still be given to give them the chance, light, that they will come to repentance and through repentance.... What is repentance? Return - where to? From bottom to top that is repentance. Repentance is actually ... that is from the bottom up, that is Ma'N and that is repentance. Everyone sees it? Repentance is from below to above, then they will be saved, etc. etc.

But when they will be worth the lower ones, **they will be able to attract the great mochin** the mochin of gadlut, so of or chochmah downwards. What light does he say? **in the secret of 100 blessings.** 100 blessings, from those lights from samech that is 60 plus those 40 from its lower part. Thus, at the hands of the lower ones, when they improve their ways, the Ma'N will rise, rise again and again, the two parts of the binah becoming one. The lower part of the binah, which is mem / 40, that will be together with samech 100. And then 100 blessings will come to the lower, to the people and then they will receive gadlut, light chochmah. They will receive all the good things in the creation plan. Amen? Amen!

Lesson 53

We have just spoken on the lesson 30 of Heblet Hebrew letters about the importance of always recognizing that man consists of the two: male and female or right line and left line, chassadim and gvurot, grace/chassadim and severity/din. We must always see that and not just be in the intoxication in the right line or in the left line. It is always the two, but of course make a first move to the right and only then to the left and always see it like that. How did that happen? Of course we know that there are two forces, but we also see it in the creation story, as they say:

אָהָר יוֹם רָקָב וַיְהִי עֶרֶב וַיְהִי "And there had been evening and there had been morning, one day." And so it was with the second day, etc. etc. And we also learned that this is because the Torah wanted to show us that one cannot do without the other. Day cannot do without night and night cannot do without day, together they form one day. That is really something unique that the Creator lets us know, you should always keep that in mind. And so with Jews - Jews means those who must comply with the operating system of the universe - the day begins in the evening. Why? It is already a day without night, because from evening and all night we prepare our kelim, so to speak, to receive grace in the morning. And in the evening, at night, gvurot, dinim, and strictness. If we know that it is so then we will take it for granted. In the evening and at night, all the misery takes place. They do not know how to deal with night and evening hours and it is always the same. Already at half past one in the day the gvurot in the universe begin to increase, the spiritual clouds begin to cover the sun, etc., the forces of the strictness, of the gvurot, appear. They are of course always active, but at that time they always come to manifest more strongly. And chesed, grace becomes less as it were, it will hide as it were. So the sun goes down again. Always: one goes up and the other decreases, two different forces always rule, as it were.

That has an important meaning for us. In the past I could not put that into words, but now more and more, you have to serve the Creator with your left line and with your right line in all facets. So you also have to serve day and night in the service. Day the Creator created and night He also created. If man only sleeps at night, he serves the Creator only with the good, only with the good side, only with the right side, only with one heart. Only with the heart of grace, the Creator must give him grace, etc. It is not enough. Of course in the beginning we say that it is always enough, but it is not enough. So at night you have to do what you can do, it doesn't matter what. At night always means in the time after the midnight of the universe. It now starts at nearly 1 a.m., 0.45 a.m. or so. You ensure that something before that time, maybe ten minutes before or fifteen minutes before, that you start. And then at that moment you have to sit and learn, at the time of midnight. Because even though we have 00.42 hours and so many seconds on the calendar, it is all natural, of course, but it is about the same. Only the Creator knows exactly when midnight really begins. But then you always have to start fifteen minutes before that. That fifteen minutes is always covering for us and after that also learning. Even if it is only fifteen minutes, for example half an hour, but at that time. Unbelievable how many enormous powers will you serve with both of your hearts. Because in the midnight - what happens in the midnight? I can't put it into words yet, but I'm just going to tell you a little bit...

In the midnight, exactly the same thing happens every night. The Creator himself enters paradise. I only speak in those words, but we will all learn by force what that is like. The Creator himself descends into paradise. Paradise is the malchut of Atzilut, from which all the

good flows to us. And there in Paradise reside the souls of the great righteous, Avraham, Ya'akov, Yitzhak and many more, the great ones. And they are there in paradise... .qua forces I mean that, of course you always have to look at strengths and not see that the tables are set there and there are all kinds of refreshments etc. Of course not. But they are sitting there and there the Creator himself descends, so that is the masculine and he descends there. And also the Mashiach, the Redeemer who comes there. And at that moment ... I told you a little bit about the reasons for that, but that will come later, just assume that from me. And at that moment they listen to ... We said nothing comes from above if it is not fueled from below. Well the most important fueling takes place in that midnight. Why is it like that? Because at night the power of gvurot reigns, that, strictness, also in the universe. Who can then at that moment.... and midnight is the turning point to the day. It is still dark, completely pitch dark, but it is already the turning point to the day. Who is going to call the day now? The human being, so the the one who is now learning the Torah, and Torah is then the way to the laws of the universe, whereby man aligns himself with the higher. And the Torah is chesed, the Torah is z'a. Clearly? The Torah itself is the power of z'a. So if man is concerned with the Torah at that time - what we are learning, Kabbalah is the same - then we call that chassadim, then our study is just like Ma'n, prayer. But not the prayer that I say, "Give me this or give me that," but it is prayer through study, where I study because it is mitzvah / prescription. And because of my studies at that time, my Ma'n as it were, my prayer as it were, that means the Zohar or other study that we are doing, rises up and that goes the higher regions... naturally dependent how high your intention is in learning, then it rises. Clearly? And in paradise people listen attentively to what people are learning at the time, say with their lips or with the inside. And then he makes sure that there is joy there in the first instance, there, paradise and that is then the malchut of Atzilut. By midnight when we learn, then it comes up and it is just like the children who ask mom and dad and then at that time the paradise, which is malchut, and the Creator who enters the malchut is z'a. Clearly? Then our ma'n comes between them and that is like a request at the same time and then they come to a higher unity, the Creator and the paradise. So the malchut is paradise and there comes the Creator and the Creator is the power of z'a. And malchut is the power, as it were, of gvurot, of nukvah, the feminine. And they come there through my prayer - or by anyone who is currently learning - in zivug / confluence. And that little bit that you have called, that they - the controlling forces of the universe - come together, then everything comes here, to the earth. Everything you have summoned comes to earth here. In the first instance it comes to you, but it does not only come to you, but to the entire universe what you have evoked by not sleeping at that time, but by serving the Creator both at night and during the day.

In the past we didn't want to talk about it because it I can't directly tell people do this or that. Moreover, we all have to grow and now we grow in our spiritual work. But whether or not you work during the day does not matter, absolutely not. In the winter time it is slightly earlier, but throughout the year it is around 00.30 - 01.30. You have to keep that in mind, learning at night is not only beautiful and fun and all that. Kabbalists learn at night because they know that otherwise, as we have just learned, it is only staying as a child. Look in Amsterdam, look in the Netherlands - who learns at night? When I had not yet learned Kabbalah I came here to every rabbi, to the Chief Rabbi here and everyone and I said, "Is there anything here that anyone learns at night?" He looked at me like a madman, really. Even on the night of Shavuot when the Torah is received, it is compulsory, but nowhere is it that they are learning at night. Only until 1.00 or 2.00 am is it then allowed by the synagogue management. I was there with those Portuguese people until 2 a.m. because I tried there a bit and then: "No more, off you go!" Why? We are eating from 6 pm and this and that, real Dutchmen. But they don't know while that definitely brings the accelerated arrival of the

Mashiach. Clearly? Not otherwise, because the day and night is made, chesed and gvurah. And if we only sleep at night, we really go into the grave with our well-groomed skin and the well-groomed skin - do you know what I mean? - slept well, etc. and then we get nowhere. The whole intention is to always surrender and the night study, which brings life. It really is like that. Try that.

I have now explained in broad lines how that works. That is the left line that we generate in the morning. The left line that has made gadlut, it does have chochmah ... at night the universe has stirred up chochmah, the left line. But without chassadim that cannot be experienced. Then we get up at the moment that it arrives and we continue by learning the Torah give those chassadim, as it were, from our side to those higher worlds, whereby that chassadim then comes from us as an envelope. As a sheath, they then envelop that chochmah that is fueled from above. And if we don't do that, then nobody will. During the day chesed comes automatically, but whether we experience that or not, that is still the question. And if we learn at night then we will definitely experience it, then we will experience the thread of chesed during the day. Try that if you want. Really the liberation and the quickest possible liberation ... that is our job to free us as quickly as possible and thereby help the entire world to be liberated - by the individual and not by doing something together. Clearly? That is with regard to the night study and day study.

And it is really from above that all the people who started the night study with us, that they all continue to study. One of them has taken a break, because he has little time and he has taken a break to brush up on some Hebrew. I said, "Okay," because he has already done four blocks and for a moment he wants to do more in Hebrew, but that is not ... I said to him: "Okay, but whoever learns now ..." No other excuse exists. Of course, he did very well, I know that he does sincerely this student of ours. He just doesn't have time to do that. But those who do the night study, continue with that night study despite the fact that now every week the Tes also comes. From this week we start with the Tes on Sunday. And the Tes is really the crown of everything. With the Tes we will develop ourselves very quickly, but what we will give to the world is unimaginable by studying what we do. Nowhere in the world is it given the way we will do. Everywhere they read aloud, there is a student who is going to read it aloud and then the rav says through his lips a few words. Is that the Tes? Absolutely not. There must really be a teacher who pronounces that himself, who brings down all those words etc. And nowhere in the world are all those 16 parts taught from one to 16. They do a little bit from one part and then they jump to another. Why? Because nobody understands the fifth part. I'm not saying I understand, I'm not saying I understand anything at all. But nobody learns the fifth part. Why? It's so complicated and then they jump to the next, to the sixth. We do not skip anything, we are just going to learn everything as it is. Not because it's easy. With the Zohar we have also made a special move - it is not because of me - but we have something with those letters we still have nine pages to go and we are going to finish that *b'ezrat Hashem* with G'ds help and then we return. But that will give us an enormous strength what we have now done with those letters, an enormous amount of knowledge, an enormous insight etc. And then we return to the place where we had stayed on page six.

And now for something that I because of the new year of study want to recommend to you without obligation. Why without obligation? Because everyone has their own tendencies and capacities and aptitude etc. So far I have not said it because it was not important, but perhaps it is now important to say so. For example, when we learn Heblet and we learn words and then you start writing down a word, the translation, etc., then of course it is justified to write. And now listen to what I am trying to tell.

There is a law that the kli is formed - all we do is to build the kli, we don't mind the light that comes. When I have built up my kli then light comes in. So a kli is always constructed in such a way that people first have to taste, first the light has to come in, then you have to pour out the light and then you look at your own powers how you can deal with the tastes that you have received. Clearly? Once again: every comprehension, every taste in life in everything you must do so: first you must taste, so first you must let that pleasure come in. And pleasing can be both coffee and high wisdom, everything is pleasing. But I mean containment, we speak of containment. If you drink coffee you also have a containment. The coffee is a bit of this and a bit of that but always the order is that, first you have to open yourself in one way or another - also to your own powers - that you experience first, first experience must come, so the light must come in. Whether that is coffee or Torah or Zohar does not matter. First you have to receive it and after tasting you also have to put it away, pour it out of yourself and only then do you begin to see how you can work with it. Because if you have poured out that light ... light never goes away without leaving a light behind, without leaving behind the taste - reshimo we call it. The light never goes away without leaving a small trace on you so that you can come back. The principle is that clear?

Of course your hand would like to write something down during class and you have to overcome that. Because the motivation to write something down is what you have learned in this world. "I heard something, something special, I have to write it down." No! You should not write that down, you must write it down in your heart. Gain experience with you. Clearly? We have something in the lesson and suddenly an explosion of something comes to you, experience it first, be just dormant, half asleep, as it were, neither alive nor dead, everything relaxed or just like a cow grazing in a meadow so nicely and with the tail back and forth. This is how your intellect must work at that moment, and you will make enormous progress. Overcome your natural drive for wisdom, for knowledge and things like that. The spiritual, the eternal cannot be done that way. So just sit like that and do you want to write something down then overcome yourself. Do not do that. The first time you are like this... why? You will get impressions. So you have to incorporate every moment in yourself, because everything I say for example I appeal to Zohar and the Zohar generates different associations with me, also because of your shortages and then I have to pass it on to you. I am not the driver of what I give. Clearly? I receive and I give; you have to experience that moment - what will you do then, what will you achieve with that? You will experience something even if you do not understand what. You absorb it optimally in yourself. Why? Every moment, don't think about writing something down. Concentrate yourself and when suddenly ideas come up and you want to write it down – do not do that either. Leave it. Nothing, my friends, is forgotten in the spiritual. If you do it that way you won't forget anything. If you write down, you will forget, that's all that dies. After class you can go through it again, because if you do it the second time then you can write down certain things or not. I never did it. Of course I did it at the university, there you have to do it and all those other studies. In our world yes, but not in the spiritual.

Remember what I say. Of course you are allowed to write, everyone has to know for himself, but if you don't do it you will see that the information you will receive ... A bit frightening of course, because you will feel that it is falling in like you have nothing and that it just comes in doesn't matter - it comes in and it stays alive. Not the way you feel with your head that your head is getting bigger and that you have more knowledge. But it must be so with spiritual information just as if it is without bottom. And that is why most people often fear the spiritual to learn the spiritual. Why? Because you have no bottom, everything comes in and

you don't have to remember anything and you don't have to learn anything the way you remember something. You do not have to decide for yourself that it is going somewhere, etc. etc. Everything just comes to you and that is then placed in the right boxes and therefore you do not come to saturation, then you do not get into the state that you feel: 'Pffff I have so much information ...' and that you will not record anything anymore, because you are always new. Do you understand? A new time you learn something again and then the information is not somewhere in the head, but it goes down again. You always feel like you're hungry. Clearly? With food ... you lie like that and you don't need anything. Or with other pleasures what you do that you feel that you are ready. But here it must be that you must let it happen to you - it enters you and it goes somewhere and you do not care where it goes. You should not be interested in where it is recorded / saved, in which folder it is stored, in pdf or all sorts of other things ... You should not worry about that, everything is stored away where it is needed. Don't play the boss over that and you will make great progress.

That is what I wanted to say to you prior to the new study year. Because we are now in the second study year and we must also have new intentions and these are very special intentions: not to write. People say everywhere: "Write it down, write it down!" This year try not to do it or less. If you can't do that, if you really feel that you have itch in your hand that you want to write, that you feel that it is important, something that you have pulled out of the lesson ... always learn to deal with it.

We continue with the Zohar. Two more words about Tes. That will of course be a very different study because that is just like a textbook for us and self explanatory. So the author, the great Yehudah Ashlag who gives all the explanation what is needed. I hardly need to explain anything about that. Only if it is really necessary will I give a small explanation. That is real we will see every word there separately and follow it. Here with the Zohar I need more because the matter is such, it is not direct, Zohar is a bit... as it were not directly. It is descriptive, it is allegorical as it were. But Tes is a pure doctrine, a pure doctrine about higher... but then really from above, all phases go then all.... The Tree of Life is actually treated there, but ... we'll see. Three consecutive hours with a short break. What we are going to do is really something great. We are now ready for that. We had tried it a few years ago, but we couldn't do it then. Now is the time for it.

וזה אמרו אי את נפיק מאתרך מה תהא עלייהו דאינון נפילין כי אז ישארו תמיד בבחי' נופלים, הצריכים תמיד לסמיכא דידך. וז"ש הואיל ואינון סמיכין עלך כלומר, כיון שהם רק סמיכין עלך, ואין להם שלימות לזו"ן לעמידה בפני עצמם. ע"כ אינך ראוייה לברא העולם במדתך.

And that is what he the Zohar said if you will go away from your place so about that letter ס that gives support **what will be to those who are fallen** end of quote from Zohar **because then they will always remain in the aspect** step of **fallen ones**, so that z'a and malchut, those six sfirot of z'a and nukvah, they will always remain fallen. So they will always stay in katnut **who always need your support**. What does He say to that letter "You are not suited for creating the world through you." Why? He is only chassadim, he is only supportive. That light from chassadim, from abba ve ima, is just chassadim. It is good and fine, because they drive away all the klipot, but then they only give the minimum existence, but they do not give the higher. Everyone has the minimum, but then I want to work my way up to have more, to be able to do more. Otherwise I will only stick as it were to the idea of communism - everyone is equal, etc. everyone is the same. But then the Creator says "No". From this we can also learn that the society wants everyone to be the same... is not possible. Do you see what he is

saying? That is not possible. Everyone must have the minimum, but it must be possible individually to get gadlut, to get greatness.

And that is what is written in the Zohar also **since they rely on you** on the letter ס **that means**, he gives the explanation **since they only rely on you, and there is no perfection for the Zo'N** for the z'a and nukvah. So she only gives them the minimum, so the chasadim. And He then says: "Support for them is good, but since they don't get perfection because of that ..." **to stand on their own feet.** the letter ס does not guarantee that to them; not the gadlut. Everyone has seen that the ס shines only on them to the parsa and they do not fall to the klipot in the BiY'A. So six sfirot of z'a of katnut and the tip of malchut, they will stay in the Atzilut, they cannot fall down. That is a nice support for them, but should it always stay that way? The Creator did not want that, it is enough, but only the minimum. The maximum is also guaranteed by the Creator to awaken z'a and malchut by our Ma'N, by our prayers, by our good deeds. Just like at night - what I told you - we can raise them. Through our prayer they come back to gadlut - a little less Step by step, all those 6,000 years, until they truly come to full fulfillment, perfection and also bring the world to full perfection.

That is why you are not capable of creating the world through your attribute. That was it. And of course the samech then left the Creator. And then the next one comes: the letter nun.

(כט) עאלת את ע נ, אמרה קמיה רבון עלמא, ניהא קמך למברי בי עלמא, דבי כתיב נורא תהלות, ותהלה דצדיקים נאווה תהלה. אמר לה: נו"ן, תוב לאתרך דהא בגינך תבת סמ"ך לאתרה, והוי סמך עלה. מיד תבת לאתרה ונפקת מקמיה.

Ot / Paragraph 29 **Came in the letter nun, she said to Him so to the Creator Master of the world, it is good for You to create the world through me, because it is written by me** that is somewhere in the Psalms and it begins with the letter נורא תהלות נ, and it means **You are formidable of praise/homage, and the pleasant homage/praise of just, pleasant praise.** so we find two words here that start with נורא: נ starts with נ and נאווה also starts with a noon. And there is all tribute, and that tribute is then a sign of gadlut, a perfect condition. And that was an argument from her that through her the Creator should create creation. **He said to her: nun, return to your own place because for your sake, samech, the letter ס returned to her own place,** because of why? Because נ is the beginning of the word נפלין / fallen ones. And "that is why," He then says, "you must be in your own place, for the letter ס that should support you I sent it home. That she must remain in her place to support you." "She remains to support you and will you do something else...? **and lean on her / keep leaning on her. Immediately she returned to her place and left / departed from Him.** from the Creator.

אות נ'

(כט) עאלת את נ' וכו' : נכנסה אות נ'. אמרה לפניו: רבון העולם, טוב לפניך לברוא בי את העולם, שבי כתוב, נורא תהלות. וכן בתהלה של צדיקים כתוב, נאווה תהלה. אמר לה: נו, שובי למקומך כי בשבילך חזרה האות ס' למקומה, והיי סמוכה עליה. כלומר, ה'נ' רשומה במלה נפילה, שהסמך, שה' ס סומך ה' לכל הנופלים, חזרה בשבילם למקומה לסמוך אותם, כנ"ל בדבור הסמוך. מיד חזרה למקומה, ויצאה מלפניו.

29) **The letter nun came in, etc.: the translation and commentary from HaSoelam the letter nun came in. She said before Him: Master of the world, it is good for You to create through me the world, that is written in me, you see that he has printed that נ larger to notice that this word begins with the letter נ formidable is the praising. And also the part from the Psalm 'praising the righteous' there is written, you see, he adds some extra words pleasant is praising/tribute.** and נאווה is also written with the letter נ. So two words from that great verse that pays tribute to the Creator because it is perfect, she brings it forward. **He said to her: nun, return to your own place, because for you the letter samech returned to its**

place, stay and lean on her. That is, the letter נ he gives us an explanation of what is written here **is written in the word נפילה fall**. That the letter samech is the secret of what **is written** in Psalm 145 - as I said to you, **"the Creator supports all fallen ones."** the word supports סומך begins with the letter ס and the word נופלים fallen starts with the letter נ. The ס supports the נ. The properties of the letter ס they support the properties of the letter נ. The letter ס is in a certain place in the Tree of Life, as we have learned, etc. And נ is in another place in the Tree of Life. Clearly? ס is light of abba ve ima and נ is six sfirot of z'a and nukvah, six plus one **The letter samech returned because of them** of those fallen **to her own place to support them, as was said above** literally: in the neighboring part. **Immediately she returned to her place, and left/departed from Him.** That is the basic text of this ot/paragraph and the translation of HaSulam.

פירוש. אחר שהנ' ראתה את האות ס' נדחית, מטעם שאינה משמשת רק בעת קטנות, דהיינו רק לבחינת סמיכה בלבד. כנ"ל.

Explanation. After the letter nun saw that the samech letter was sent away literally: pushed away for the reason that she is only used in the time of katnut small state, i.e., **only in the state / aspect of support**. so we also see here that katnut, the small condition is only support, you cannot build up, you cannot create the large condition ... the Creator wants us not to remain just in the small condition. Of course it is important, always to remain in a small condition, but always to make an effort to pull down chochmah and not just rely on samech **As was said above.**

חשבה הנ' בעצמה, שהיא ודאי ראוייה לבריאת העולם, להיות בה כל מעלת הס' וגם נוסף עליה שהיא משמשת גם במוחין גדלות, וע"כ איך לה אותו החסרון שמפניו נדחתה הס'. וז"ש דבי כתיב נורא תהלות. כי הגבורה דז"א נקראת נ', מטעם היותה כולה נמתקת במדת הרחמים של הבינה הנק' נ' שערי בינה.

The נ/nun thought to herself that she was certainly suitable for creating the world, since in her is all exaltation all the benefits of samech and also added to her she has extra that she also uses the mochin / light from gadlut, so not only katnut, not just chassadim but also the gadlut the letter nun can do. That's what she thought. Why? He will tell us **why and if it is so, she does not have the same deficiency for which samech was promoted/pushed away.** I try to translate it as literally as possible. You will see that step by step, it automatically comes to you without thinking, without learning the grammar. Just hear what I say because I pull it all down. More than what I say, more than just words, everything comes to you. And that will heal you, that will give you everything that is needed.

And that is what she says "that written in me is formidable of praises." Because gvurah of z'a is called nun, why? If we look at the 22 letters of the alphabet, the tens are z'a - remember? The tens are z'a: Keter is י of z'a, chochmah is כ, binah is ל, chesed is מ and נ is gvurah. So the letter נ is the fifth from z'a from above and that is the gvurah. We know that the gvurah of z'a is called נ, so the fifth from י. The letter י is 10. Everyone still remembers? That the first nine letters of the alphabet is binah of the malchut. And then from 10 to ז is z'a and the last four letters are malchut **for the reason that she was completely sweetened** sweetened means corrected **by the property of rachamim/mercy of the binah which is called** the gvurah as we see is then the letter נ and that is the gvurah of z'a. If gvurah gets bigger, gets into the big state, what will gvurah become? That is the left line and she then becomes binah. So in the great state, gvurah becomes binah; in the left line gvurah rises up in the head and becomes binah. And if binah sinks down in the left line to the body of the partzuf then she becomes gvurah. Then he says: "Because the gvurah also had gadlut, was already binah" and he says that in the letter נ we can see - what is that letter נ, look at that letter נ - nun / נ is also the property of binah and it is called **50 gates of the binah.**

There are 50 gates of wisdom. And Moshe came to the 49th, he could not enter the 50th, because the 50th can only enter man when the Mashiah comes, when all mankind comes to the g'mar tikun. We cannot get there either, no one can get there, because all humanity, the entire universe must first be corrected. Because binah is called 50 gates of wisdom. We learn Etz Chaim and in Etz Chaim there we also have - how much? - 50 gates, so 50 chapters as it were to come to complete perfection. And that binah is called 50 gates of wisdom.

What does 50 gates of binah mean and what does gate mean in the spiritual? They are of course words but If one comes to something new, to a room where, for example, the king sits, then one always comes first to the gate, the gate that leads to the palace. So you have to reach the gates first. The first gate then you will be allowed inside. Then you go inside and you see, as it were, the Creator in His certain clothing to the extent that you yourself are able to see Him. Then you come to the first gate of the binah. The binah is then ... who is the Creator? Abba ve ima, actually binah. Then you start to gain strength from that gate of that hall, then you go through that hall and then you start to see the Creator, as it were, you match properties with the first gate and you earn there. And then you go to the second gate. Clearly? So higher and higher.

Then why is it called 50 gates of binah? Binah has the property of chassadim and the 50 gates of the binah are five chassadim times 10. The binah has kether, chochmah and binah of the binah and it has six lower plus malchut. From chesed, gvurah, tiferet, netzach and hod - five chassadim are there and each has 10 sfirot. Five times 10 then it becomes 50. Clear? So what does he tell us? That the binah that is above the chesed, is also called nun, because 50 is נ/nun. The gematria, the number value of נ is 50. So binah has 50 gates, so binah itself is also 50 and gvurah of z'a is also נ. So what he tells us is that that gvurah, the נ of z'a that gets, as it were, the correction by the binah that is above him, that is נ gates of wisdom. Then he is influenced by that. So in other words: that נ of gvurah of z'a is related to the binah above her.

The נ is 50. And the נ is as he tells us gvurah of z'a. But above him is binah and the binah that is above him has 50 gates. Why 50? It has five chassadim: chesed, gvurah, tiferet, netzach, hod and each has 10 in it. So actually five of those gradations and each has 10. So it has 50 steps as it were. And that 50 is also נ, so it also has the letter נ in itself. And that נ, he says, can be found in that gvurah of z'a. Because the gvurah of z'a is נ in the alphabet, as we have seen. So with that, he says, there is a connection between that binah and that nun.

ומכאן זו הגבורה נקראת הו"א נורא תהלות, כי אמא עילאה נק' תהלה, וכיון שהגבורה שלו נמשכת מבינה, ע"כ נקרא נורא תהלות ונ' זו דו"א משמשת ביסוד דגדלות דו"א בעת הזווג עם הנוקבא שלו, שאז נק' מכח גמ הנוקבא בשם תהלה כמו אמא עילאה. ונמצא הו"א אחיד בתהלה עילאה ותהלה תתאה כאחד.

And because of this power of the gvurah, z'a is called awe-inspiring of praising, and he will explain to us why, **because the higher ima is called praise**, look at how we are going to do all those switches, all those transfers. What does 'praise' mean what he has told us now? Praise is called binah, so the higher ima / mama is called praise / tribute / *tehilah* / תהלה. Psalms is called *Tehilim*. So he says that the forces of praise, pay homage that is the power of the higher binah. And the gvurah of z'a is now called *nora tehilot* / נורא תהלות / awesome of praises. So that nun also has the power of the higher ima / mama in itself. Look at the word then it becomes clear to you. It is not easy to follow, but it is not difficult. Look at these words: תהלות נורא. And תהלות comes from mama, ima, because *tehilot* is praising. And praise, he says, that's ima.

Look, we can always have parallels. Praising is something that people do emotionally or spiritually, a certain force. But we can find that on the Tree of Life. He says that that is ima. So praising can be found on the Tree of Life, which is the higher ima, binah actually. And z'a is called **תהלות נורא** awesome of praising. So he does have the concept of ima in himself **and**

since his of z'a **gvurah is pulled through from the binah**, clearly? Because the gvurah of z'a is under the binah. So it is pulled from the binah. The binah is 50 gates of binah and below it is 50. 50 and ך is the same **that is why he is called z'a awesome of praising and this letter nun / ך from z'a that is used** he will now explain to us why this ך is different. What has he told us so far? He has now told us that the ך, gvurah of z'a attracts the forces of the binah. If he attracts the powers of the binah, then what? With that he also looks like samech / ך. He then gets chassadim, so then he has the property of ך, just like ך he becomes. From binah - do you remember? - comes support, the light of support. And what is he telling us here now? Gvurah comes from the binah. Then ך says: "I am from the binah, I am gvurah." Nun / ך is gvurah from z'a and he says: "I am gvurah from z'a, I get my light from the binah. So in this respect I have the same property as it were as the mama / ima, as ך. So I am no worse than ך - I also have the same property as ך". Okay, he told us that and now he's going to tell us why that nun has extra. Why the nun except that he is like samech... because he also draws chassadim from mama. That makes him the same as binah, because he receives chassadim. And you can receive chassadim, no problem. But he still says why ך thought he had something extra, that he could also bring the big state. And he tells us now:

So this letter ך of z'a that is used **also in the yesod sfirah yesod of gadlut of z'a in the time of the zivug / merging with his nukvah**, in the time of gadlut - what does gadlut mean? That is in time when they can merge. He is male and she is female. Then the yesod of z'a - always zivug comes via yesod, yesod against yesod. Then through the gvurah everything comes to yesod of z'a and he then gives it to the nukvah, whereby gadlut is also obtained, the state of gadlut. Not just as by ך only katnut, so only the minimum, only six and one. But through yesod z'a and malchut are going to merge, whereby z'a obtains gadlut. Then with it everything pulls up from below. That's what he tells us, that that was the argument of that ך. **that then** in the time of gadlut **is called נק** is the abbreviation for nikra **through his power** through the power of z'a which then gives through his yesod to the nukvah **also the nukvah to the name of tehila/praise just like the higher ima**. for if she obtains the same power then she is called that too. This is important: **And so we find that z'a is united with the higher praise/tribute**, therefore with the higher binah **and also with the lower praise malchut at the same time**.

Now we have had the text. It's not difficult. It's great that we experience it because I can tell you who can handle this? Who can understand this? Let me see someone in the world of course there are a few people, but who teaches this to humans? They teach childish things to people. But even if you don't understand it ... it's not hard to understand, but just to hear it ... then the Creator is already here between us, just to be able to hear that ...

Once again: the letter ך taken as a whole is gvurah of z'a and above the gvurah of z'a is binah. Clearly? And that binah is also called בינה שערי ך the 50 gates of binah. And binah is understanding, intuition, intellect. In my terminology in my book, I also call it "intellectual" of the word intellect, the true intellectual has a woman and not a man. A woman has intellect - why? One does not understand, one thinks the opposite here, that women.... Women need wisdom and that is the reverse of our world, they think differently there. The wisdom of men is nothing, their wisdom is only.... the man needs chassadim. The power of the man is grace, but it is turned around in our world because people don't understand it. Clearly? But the intellect is female. Look at women who can make everything organized, can we [men] do that? Impossible, but women can do that - organize. It doesn't seem that way, but they can do hundreds of things at once ... driving me crazy. I see it in my wife. She grabs this on one side and that on the other side ... for me it's one mess, I get completely scattered by it. Grab this,

grab that and after fifteen minutes - she had just arrived home - everything is neat. To me it's horrible. [laughter] The women who know all that.

So look, the 1 - it is not difficult - is then gvurah, and gvurah is z'a and above him is binah. And another power of binah is 50 gates of binah. And the number value / gematria of 1 is 50. So that is the correspondence between binah and gvurah of z'a. Gvurah of z'a is 1 to its quality in the alphabet. The alphabet is also powerful. And the 1 is 50 gates, 50 is also 1. And the letter 1 says: "I receive 50 ports from binah, so from above I am just like that letter 5. I have the same benefits as 5 has. I am also supportive, I can also support the lower ones if I naturally connect with the higher ones. "Because he also receives the same light from 1, from that ima, the supporting light." "So for katnut I am good, I can also achieve katnut, so the small condition, the minimum level of life. I can give that too. But I have something extra", she says. That gvurah itself can extend that 1. What is 1 of gvurah? Gvurah is higher, it has all those 50 in itself. In the time of the gadlut, yesod obtains from z'a that 1, that 1 then sinks to him, or he goes up and obtains that 1 within himself that z'a - 1 in yesod. And then he gives that 50 / 1 - of course on a different level, but still that quality of 1 - in the zivug / confluence to the nukvah. And the nukvah has the quality of the gvurah itself, nukvah is also of gvurah. And so the nukvah now also obtains that 1 and that 1 is then תהלה praise.

So what he is saying now is that she is now also connected to that nukvah and that nukvah also receives that praise. And then he says - what is his argument? He says that the 1 can care just as 5 - she can therefore give the minimum, the light of chassadim and at the same time she can also give gadlut, in which the lower ones will not suffice with just a small condition, but they can bring the creation to the great condition. She can bring all creation to the g'mar tikun, the final correction, where all creation can come to the purpose of creation. That was her argument. Clearly? In addition to the property of 5, she also has extra, she can also achieve gadlut and that was her idea.

(Student: yesod van z'a is the tsadik.) Yes, that's right. (There is also somewhere written nora tsadikim) Very good, that will come. It will come soon. Very good of you! Very good of him! Look, we said you see that is intuition. He was always with the head. I had given him so many compliments about his head. I said, "You only do with your head." He is working hard on himself to make his head smaller and that will work. Do you see that? He paid attention because it is also written ... look in the text: ותהלה דצדיקים נאווה תהלה and the praise of tzadikim is pleasant praise. of course the just/tzadik is yesod. Always remember that. He always has parallels, then you will see the parallels of Torah or the charismatic words such as praise, tribute etc. Clear? And you must be able to translate that directly into the Tree of Life. With praises you can always see that it is either malchut or binah, because malchut and binah also have both gvurah. The praise of tzadikim/just ones is pleasant praise - what does that mean? The praise of tzadikim - the praise is the quality of ima, of mama. So what's it here? Tehila tzadikim - the praise of tzadikim which ima attracts, so that is the light of ima which tzadikim attract is pleasant praise/nawa tehila - nawa can also mean transfer, of praise, and praise is then nukvah. Twice it says price here - does everyone see it? So the yesod of z'a who then receives the praise through the gvurah to himself and he gives it to the nukvah. Clearly? In that way we can have all those transitions. You understand? In the same way, when you start learning the Torah, for example the Psalms ... Who can understand and experience the Psalms at all? What is praising? You can always see that it is ima. Praising is then something that has to do with gvurah, but then it is also chesed. Praise is also chesed. You will have all those parallels, then every word in the Psalms will live in you and not just the words, the translations thereof.

וזה אמרו עאלת את נ' וכו' דבי כתיב נורא תהלות כי בזה שאני נמצא לבחינת גבורה וקו שמאל בז"א, הריני ממשכת החסדים היוצאים מאות ס' שהיא תהלה עילאה ונמצא הז"א הנק' בסבתי נורא תהלות, כנ"ל, וע"כ יש בי כל מעלות הס', כי החסדים הנמשכים על ידה, הם מבחינת ג"ר ומרחיקים החיצונים לגמרי מכל אחיזה שהיא, הכל כמעלת הס'

And that's what he says the Zohar. He hasn't told much yet, we'll learn more later. So just sit, just watch and he will tell us even further **the letter נ has arrived** at the Creator etc. **that in me it is written** says that letter נ **awesome of the praise** נורא also has another meaning, an extra meaning of fire, but we will look at it differently another time. He tells us all great what I had just tried to tell you. Let's follow him now. Now comes the comment from Yehuda - watch every word. The nun says: **because with that I find myself that I am the gvurah** of z'a **and the left line of z'a**, Clear? The gvurah is always the left line of z'a **so I draw the chassadim** why? Because the binah is above the gvurah and we get chassadim from binah, of course from the higher binah. From the lower binah we get chochmah **which chassadim come from the letter ס**

Clearly? Do you still remember? From the letter ס come the chassadim (*Is that just like with higher waters....*) Exactly, higher waters and lower waters, of course, but chassadim first comes from the ס and from the ס the gvurah attracts that chassadim downwards - where to down? To gvurah, chesed and tiferet, but first it always comes to the gvurah that chassadim because it is spread through the left line **which is the higher praise** higher praise or higher binah is the same **and so we find** and now comes the conclusion **that z'a is called for the reason of me** because of the reason of the nun **awesome of praises**, נורא is mine, the נ, and תהלות is of the binah. Clearly? The נ says that **as said above and therefore I have all the merits / high traits / benefits of ס**, **because the chassadim who are attracted by her** by the gvurah, by the nun **who are from the aspect of ga'r** who are chassadim from ga'r, from the first three, so the chassadim from the head **and they remove the outsiders** as we saw last time - remember? - that the chassadim of ס is the chassadim of binah. And the chassadim of the binah is the chassadim of the first three sfirot. Clearly? And the chassadim of the first three sfirot all have 10 sfirot in themselves. And where there are 10 sfirot, no klipot comes out of the corner. So that's what she says, that she removes all outsiders **completely from every possible suction, all just like the properties of ס do**. "I have that in myself too, because I also put on the same light, so I am just like that ס."

ועוד בי מעלה נוספת ותהלה דצדיקים נאווה תהלה שהרי אני משמשת גם ביסוד דגדלות דז"א, כנ"ל באות צ' שאומר שם דנ' איהי ואות י' רכיב עלה, עש"ה, שנ' זו נבחת לתהלה דצדיקים, כי נתבאר שם, שאפילו בעת הגדלות שהזו"ן עולים לאו"א, משמשת גם אז נ' זו ביסוד דז"א בבחינת אב"א, אלא שממשכת אורא דכ"א מאו"א עי' שהם סוד ס' הנ"ל, ואז נק' הנ' בשם תהלה דצדיקים.

And I have extra merit / property and the praise of *tzadikim*/just ones that is another word. So first it was the נורא תהלות awesome of praise - that is my characteristic of chassadim, that I can wear chassadim. And what is written in the Psalms ותהלה דצדיקים and the praise of the righteous, that is what I do below myself, that is what I give to the yesod of z'a. And yesod then gives it to the malchut and then it becomes gadlut. So the minimum is תהלות נורא, awesome in praise. And here **צדיקים ותהלה** that is the extra characteristic of that נ, he says. And the praise of the righteous, so yesod of z'a **is pleasant praise** and now note **see here that I also use yesod of gadlut of z'a**, great condition, gadlut, where all lights come in yesod and then I can pass it on to malchut. Look, yesod can stand anywhere, for example in the binah, then we have a small partzuf. For example, if yesod is in the gvurah then it is a bit more. But if the yesod is in his own place then it becomes a true gadlut. Clearly?

Also with us, if, for example, you have a small condition in a certain correction, then it is possible that your yesod is leaning against you somewhere, against your shoulder - do you understand that? It is also true that there are people who have a relationship because of yesod, but that the yesod of one or the other is somewhere near the shoulder. They do it normally, but spiritually the experience is as if it is from the shoulder. That means it's not in its own place yet. Clearly? I mean that, qualitatively. And the whole intention is yesod because yesod can be anywhere, zivug can be made anywhere where yesod is. If it is a small partzuf... your yesod is, as it were, leaned with malchut in the kether, then you can receive one light, very small. Then the yesod comes down more and more in the chochmah, in the binah, etc. You can then receive more compartments, more lights. Clearly? Then you can reflect the light more. And so until yesod comes to his own place. Only in your own place is the true condition. Then why did you first stand in the binah somewhere? You had no power to do that from yesod.

When I was still a student in Russia, we as students had a joke that the girls of the third grade of primary school wrote a letter to the boys of fifth grade - I don't know if it was primary school Russia is different. So the girls from the third year of the school wrote a letter to the boys from the fifth grade. They wrote: let's meet on Sunday and we will kiss each other there. And the boys of the fifth answered those girls: if you just want to kiss, go to the boys of the fourth grade. *[laughter]* We had such a joke. Everything must of course answer to that. If your yesod stands - I mean spiritually, that is exactly the same - only in the head, in the kether, in the chochmah, in the binah then it is as if it is just kissing. Clearly? Why? It is only spiritual zivug. So the body is not involved yet - the spiritual body, chesed, gvurah tiferet. It is still very high, it is just like kissing each other. But when yesod comes to its own place then you have all facets ... and then children can also be born. That means one can pass it on to the lower one. Clearly? That is what he is saying here too.

So he says: "and the praise of tzadikim is pleasant praise, because I also use yesod of gadlut" and yesod of gadlut is yesod in his own place. If yesod is in the head it is not gadlut, that is still katnut. Then you only have one sfirah or two sfirot in front of you, that is not yet a gadlut, but when yesod is in his own place, that means that the screen / masach is in his own place, yesod, then you have.... What is gadlut? Then you can reflect nine lights and then you can receive everything in yourself. That is what the 1 says: I am also used in the gadlut where all those powers of 1 I pass on to yesod of z'a and he passes it on to that nukvah. And what is the art of that? The nukvah, the malchut has now received chochmah from the left - but what does she need? Chassadim. Then he gives her the chassadim of the binah, he gives her higher chassadim, and then through the chassadim she starts receiving, she starts to experience her chochmah. Clearly? The chassadim in the malchut then forms the shell in which chochmah enters, then she can experience it. So by passing on through that 1 to the malchut then that nukvah / malchut gets chassadim and then she can experience chochmah. Who needs the wisdom? Only nukvah, don't forget, you should never forget that. In our world people of course do not understand that - only the nukvah, only the feminine, the malchut, it needs wisdom. That is why she gives her chasadim. She has chochmah, but she cannot experience it. Why? Malchut cannot experience bare chochmah, and then she needs that chassadim, the mercy of her husband, of z'a, then in the light of him she can see her own chochmah, she can see her own wisdom.

So that's what the nun says: I can bring about that the nukvah also gets gadlut. And that is extra with what samech did.

Watch now. We have already spoken about the letter tzadi / ז - do you remember the ז? What is in the letter ז at the top - which letter? The ך and that base is the letter ך that is bent. We learned that.

As stated above, as we have learned **in the letter ז**, that he the Zohar says about the letter ז. Do you remember what the Creator said to the ז? **you are the letter ך and the letter ך is on you as a rider**, together you become z'a and malchut. ך is like yesod and ך like nukvah **read well there**, but we don't do that now **that this ך is considered the praise of tzadikim**, what does the praise of tzadikim mean? Praise is attracted by gvurah - binah and then gvurah - as chassadim of the binah. And tzadikim is then attracted via the yesod, via the yesod of gadlut of z'a **because there it is explained** by the letter ז **that even in the time of gadlut** what is gadlut than of the Zo'N? That is when they come to abba ve ima **that the Zo'N ascend to the abba ve ima**, gadlut of Zo'N can only take place when they ascend to abba ve ima.

Note - how can z'a and nukvah get gadlut? Not in their own place. We, too, cannot receive gadlut at our own place, we must then also go above the parsa etc. But they can also rise higher to abba ve ima. Z'a is going to cover abba just like a lampshade and she is going to cover ima/mama. And then he can shine, get shine from the abba and she is going to get light from the ima and then they can above make gadlut with each other, but not below. That is the problem that above they can make gadlut but not below. And the nun thought: Look at it, we can make gadlut. But where? Not in their own place, etc. there is still a shortage. Even when ז, so ך and ך go up to abba ve ima, they still remain back to back. Only they can shine by dressing abba ve ima, only through that they can shine, but they cannot themselves Do you remember what the Creator's answer to that ז was? "Yes, you can get gadlut but then at abba ve ima. But now you are not yet separated, sawed off - sawed off where you and the nukvah are made perfect, that only happens in the g'mar tikun. "Do you remember? But now z'a and nukvah they rise to abba ve ima, they remain back to back with respect to each other, but everyone gets light from his higher patron - z'a gets from abba and nukvah from ima - and therefore they can come together in great condition, but not in their own place.

He therefore says that also when the Zo'N ascend to the abba ve ima: **also then this ך uses** that ך which is below the ך of the letter ז **of yesod of z'a** look at the abbreviation אב"ח /*achor be-achor*, that is an important concept for us and we say that as '*ach-be-ach*' and stands for *achor be-achor*/back to back **in the aspect of back to back**, clear that even if z'a and malchut pull up to abba ve ima yet they remain their own condition is short, small condition ... not small but back to back, but they do receive from abba ve ima. I had regularly given that example of someone who works hard ... not on himself, but simply works in a company and then he works for five or seven years and then he goes to America, to Miami or Atlanta. And there he goes gambling and everything, a chic hotel. He has saved everything for seven years and now he feels great, he feels gadlut, great condition, great. But he can keep this up for one week - he has worked for seven years - and after seven days he is completely empty and he goes home and then he can only order minced meat. And then he has to work again, but then he has experienced the gadlut. That is approximately ... but that experience, great, of course he has. That is just like what he tells us here. With abba ve ima, with mom and dad it is of course great, but when I return to my room, student room, I naturally feel different again, then I have a meatball and so on...

but she the ך **attracts thin air** that means the chassadim of the ima, the ga'r, the higher chassadim that is called that. Another understanding for this is in Aramaic *avira dachja*/ אב"ח **לכ"ה** /thin air of the higher abba ve ima abbreviation אב"ח/elayin means higher **and those are samech** chassadim, which obtains higher chassadim **as explained above and then the ך is called in the praise of the tzadikim**. *tzadikim* is then yesod and *tehila* that he obtains the

light of chassadim from the binah and he draws it to the malchut. The malchut has had chochmah, but without chassadim she cannot experience that chochmah. By giving chassadim via yesod from z'a to that malchut, that malchut gets gadlut. That means a casing of chassadim and it contains chochmah. And why is it necessary for her to have a sheath of chassadim? The malchut is at the bottom and where it stands ... if there is only chochmah, only the left, the klipot will touch it either. But she cannot experience it, she cannot experience that chochmah. Only malchut needs chochmah/wisdom and remember that very well. Everyone else does not need wisdom, only malchut needs wisdom. And we as products of malchut also need chochmah, we need the light of chochmah. We also cannot do without chochmah. Why not? Based on what we have learned today we are walking on two feet. On the right hand we only need chassadim, but if I want to correct myself I cannot do without chochmah. Clearly?

So for the person who only wants to be good, a good guy, he can never really experience chochmah. Because on the left we experience the light that gives life, but we only have to do that through the center line and then the 1, g'vurah of z'a then gives that chassadim to yesod of z'a and yesod gives it to that nukvah. Nukvah obtains *tehila*, 1 is *tehila*/praise. Nukvah now receives the praise. What is praise? That is chassadim, grace, she gets that from z'a. And then in the light of grace she can experience chochmah / wisdom. And then she can pass this on to the souls she has produced, not just the souls... Who now gets the light from the malchut? The world of Briyah, Yetzirah and Asiyah and the people. There are countless angels in every world. In the Briyah - we'll learn - there are Seraphim, the angels, the forces called burning angels because they are very close to the Atzilut. In Atzilut you have absolutely only light, but in the Briyah there are burning angels, that is, they burn themselves as it were, they always burn themselves. Burn what? They keep burning klipot, they burn themselves so only that light chochmah... in Atzilut there is mainly light chochmah. In the Yetzirah there are really angels, so Malachim. And in the Asiyah there are Ofanim. In modern Hebrew they have made the word bike from ofanayim. so those forces that move mechanically as it were - moving like wheels. And that is what Jezekiel has seen, that merkavah, G'ds car and also the names that come from it. He has seen it all in those worlds BiY'A. Who feeds them all? Malchut feeds them all from what we have learned now. She feeds them all and so infinite numbers of entities, so different angels, higher and lower angels, etc. etc. All klipot are also fed by malchut, of course, because in the klipot there are also powers, sparks of good lights, sparks of holiness. And all souls on earth also all receive from malchut. And every plant also receives from malchut. That way, as we have now learned that it is through z'a ... of that 1 comes chassadim of the binah to that. And in the light of that chassadim she can then experience chochmah.

Clearly? That's it like that. Of course, it doesn't seem like a simple text, but everything has been received. So don't think: I didn't learn anything. You have received, that is the point. What is the translation of the word Kabbalah? Receive - from the Creator. All right!

Lesson 54

We start with the Zohar lesson 54, the Zohar lesson anniversary, because we are now starting the new academic year. We are now entering the 4th study year. And in the 1st year of study we had learned the introductory course Kabbalah. It was Kabbala where of course there was a lot of noise, but this is how we are led step by step from low to high. The 2nd year we had done the basic Kabbala course and the 3rd year we had already done Zohar. See how things are progressing? And we do feel that it is becoming more and more intense and that is the intention. The aim of the study is also to increase the pace - not too fast of course - to increase the intensity and quantity. Of course it should not be too much, but what we have now is actually the maximum we can do and you can always expand it a little, take more lessons. Look, we now have Zohar and we have Heblet and we now also have Tes. Well, those two are the basis of course. The intention is to increase the intensity. That you use as much as possible of all your time available for the spiritual. Do not smear the little bit you have, but allow the doctrine to work in as much as possible and do not leave a place empty/deflate without the spiritual. And that is why it is important to keep increasing it. There are no new study components added, what we are learning now goes each year, but always at a deeper level, etc. etc. Nothing more is added. Maybe another box one of the night classes we will perhaps use later for something else, but not more comes.... I mean we don't need anything more in terms of teaching. After studying what we are learning now, so the Zohar and the Tes, everyone of you will in principle be able to understand every Kabbalistic book yourself. You look at a Kabbalistic book and you see what the Kabbalist is talking about; that is the purpose of this study to enable everyone to work independently on themselves and also to be able to work on any Kabbalistic text. And you will also be able to progress independently in every Kabbalistic part, that is my intention. And so you must also learn Kabbalah not to make people dependent on someone else or on a teacher etc. so that everyone can learn independently.

So increase the intensity and pace of the study, always try to do that. Clearly? Do you have a little more time then do more. If you still have some time, you can do more lessons, do more work. That way you keep moving forward. That was just about intensity. So don't flee from thinking that it has become that much - everyone has felt that way, don't think about it. Then you have to think: "That is too little for me, I want more." Even if you don't have enough time you will see that you can make time for it. It is giving more priorities - playing football is good but also a bit of that and then you will see how great that will work.

Here is someone who started with us from day one - a few people are left who came to the Jewish Cultural Center three or four years ago. Because I never thought I'd give Kabbalah to non-Jews. I was rabbi, I had a keppel on my head, everyone also knew that I was wearing a keppel here. I used to be an orthodox rabbi, I had a hat, I had everything. Of course I wasn't like that, but I wanted to be like that. And of course I have experienced it for a while that really, fundamentally ... I wanted to learn all that. And of course I was taken from that environment. But my intention was to give the Kabbalah to the Jewish people, because that is an obligation for every Jew to learn Kabbalah. Because what we learn with you, the Zohar, is not only to correct you, but it is also for the correction of the whole world. It is written by the sages that by only reading the Zohar without understanding a word of it - of course in the language itself, read it aloud and that you hear it - only that comes as a balm on your soul, on your inner being. Only to read without understanding a word of it - can you imagine? Let alone what we still do now. It is not only for us but for the whole world and that hastens the

arrival of the Mashiach, of the liberation, of the redemption. Only that, not all the other things they are all learning there, that is all slow ... but do that, do Zohar. Doing that is special.

But then I thought I should give it to Jews only, of course, because they are obliged to do it. I had a meeting then and we had advertised everywhere - in certain magazines and certain spiritual matters, etc. and also in Jewish newspapers. But then we arrived in Amsterdam, in the Lairesestraat, there was then that Jewish Cultural Center and there were about 25 to 30 people at the first meetings. And four or five of them are still here, and two younger ones of them remained - young people from that Jewish Cultural Center who stayed with us and it was worth it to organize that. And no more came, sometimes they did come here, but soon they were gone again. You have to work on yourself and who wants that? Everyone wants you to give him some salvation, but working on himself is something else. And we do see that it has become quite different in those three or four years, we thought that would only be given to Jews, and then it turned out that it was very different that I had to do it in a completely different way. I didn't want to do that at first, I thought the non-Jew could never appreciate that. And I thought: How can a non-Jew do all that ...? Clear why not? Not that I said that a non-Jew is not suitable for that, but I thought that a non-Jew would not be interested in the Holy Spirit and things like that. And when we started and went further and further, I knew it worked. And then there were transformations in me that I saw step by step - from the above I was given - that it was not my role to stay there alone with Judaism. But the Zohar itself, the Kabbalah itself, has made me a world person, a person of Jewish descent, of Jewish roots, but the message is to simply become one, to achieve unity among all people. The divorce is only artificial, temporary.

That's Zohar, and with Tes.... we will go deeper and deeper into that. Those two studies, that is all we need in principle and of course night study for those who do that. The night study that we do is Shlavey ha Sulam "The steps of the spiritual ladder" which then provides the fuel and which builds man's faith. Because we speak of knowledge and everything, but without faith you cannot progress. How can we do Zohar without faith? Where do we get the taste from doing that? Only through faith beyond reason. Clearly? You have to grow in faith and faith grows with study. It must be very clear to you that faith is crucial. Not to say that you believe, but the strengths inside you must increase so vis-à-vis the spiritual, the true reality, with you, your inner being, that your faith must become inexorable, deeper and deeper. And like nothing else, Shlavey ha Sulam always gives faith ... but so does Zohar. If you don't do that, you will also have enough with Zohar and Tes, those two are the crucial things. Because in Tes we have the Etz Chaim, the Tree of Life and the only comment on Etz Chaim ... I have seen everything in the world, there are also all comments on the Tree of Life, but only Yehuda could bring it. I say it.... look, three Kabbalists, no more, that is one line. You should not touch anything else, it is not necessary, I have done all sorts of other things. The Zohar that is Shimon bar Yochai, then we have Etz Chaim that is Ari and the third is Tes, that is all. Only those three - that is one soul - are given the method for developing the spiritual from above. There will be other great Kabbalists - not many, but there are a few - but the method of experiencing the spiritual, of finding out in the spiritual, that's what it's all about. What we do is just like getting out into space, that's what we do. While we are sitting here ... the intention is that we come from the earthly, not just stay in the earthly but we must get out. That is the whole art for us - coming out. Then you become independent, an autonomous unit here on earth. On the one hand connected with all people and on the other hand absolutely independent of everything and everyone. The Creator is one and you are one. That is why in Kabbalah we have only one - there was one soul who was allowed to transmit the teachings of the Creator to all of humanity: Shimon bar Yochai and those other two. There

was of course Moshe and many great souls who all brought the doctrine here from above, but the doctrine itself as a method only through those three. Precisely for our souls: the method. With others there is no method, with Ramchal for example, you can read what you want but the method is not there. But if you learn Kabbalah then you feel it, then you know what he is talking about etc. Clearly?

So there is no other than what we learn. Zohar what we learn and Etz Chaim, the second what we learn. Etz Chaim and the commentary is Talmud Esser haSfirot, that is the doctrine of the 10 sfirot and that is the explanation of the book of the Tree of Life. And of course Yehuda brings his own terminology which is extra appropriate for our souls, for our generation, and nothing more exists.

We're going to start the Zohar. Again, the pace must be relevant to you and you should always increase it but of course not artificially, but try to do it and increase it. The more you increase that, the more efforts you will make, the more you will conquer your material ego, your earthly, something that only occupies you. All your life sucks to yourself and gives you no room and you will overcome that by increasing the pace, the intensity. It is unimaginable if you participate. My wife knows how we are. We immediately started a lot with Kabbala, but then we went to sleep, Kabbala but also good sleep. And then gradually the night's rest was taken away by the Kabbalah. Awesome. And now we know that you also have to work at night, in the morning and at night. And then it always takes more and more and of course you want more, without end. And the more you get in there, the more it opens for you. I had this week - I am halfway through Zohar - and I came across something that I could never penetrate in the past, I am not saying that I can now. But in the Zohar itself there are all kinds of tables with those combinations of and that's about the 72 names of the Creator. $72 \times 3 \dots$ A'B is 72, chochmah... First I looked at those tables and thought: who would help me there? And I make myself small and don't think with my head - close your head, away with your head - and then just look and don't think: could I or could I not. I walk through the house like a mop and then I sit down again and then... without anything, the attitude inside that you want it but at the same time that you let it go. And then I wrote it all down for myself and made all the connections, and then I came to that large table with the 72 names of HaVaYa'H. And by this name the Reed sea was split and they came through it and with that they could the Pharaoh and all those who chased them with all the chariots etc... what happened was caused by this name. They could call this name at that time. What it all is and how we can call this name in which way it will happen... By working on this name and by calling out this name, in what way etc., that breaks all the sin of man.

Because who was Pharaoh? Of course he was there, but we don't care. The intention is that we come through the Reed sea, because the Reed sea is actually where we really get through all the laws of gravitation, above all earthly laws, as it were, get through. This name comes from Atik from Atzilut and that breaks through all our sins. All those air balloons of our sins, where we had sinned... everything can be broken and therefore the human being obtains all those original powers that are then just like with the Creator, then it is just like lightning, like a ball, a bulb lightning. Look at such a small thing, what a tremendous power that is, so it is with the human being who acquires all those original powers, original in himself and will connect all of them to that formula in which all powers in him, just like in the universe, be united in its original form and put in the right boxes etc. And that is the whole intention that all life will return to the human being. That is this name.

And with that whole table, that last table I thought: "I don't know" and then I went around like that again and then I came back to my place and didn't even have to make any effort, but of

course I wanted to go inside ... inside I said to myself ... my attitude was that I would want to put everything on everything, everything I have in the world, all my desires, give everything away to fathom it, but not to my head, but to learn to experience. You have to have such an attitude. And then I came back to my place and in the meantime my wife prepared something delicious. I was sitting with my pencil ... my fingers started drawing something there, etc. and that was the first time for me and it was already done. I have experienced it broadly and I also know how to tell the other person. That is how Zohar is. Tes and Zohar both bring us at the fastest pace when experiencing the spiritual worlds. That was just an introduction.

The Zohar now handles the letter nun. The letter nun thought she could be eligible to let by her the world be created. For two reasons, we know: the fact that she is like samech, she can bring enough katnut and ensure that the lower, z'a and malchut and therefore also the souls and all creatures do not fall in the klipot, but stay put in the sacred - with katnut, settle for the minimum. And she showed that she has within herself the powers whereby the influence of the nun to nun of the binah, to gvurah and that comes to z'a, to yesod of z'a and that is tzadi. We have seen that נ consists of two letters: above is י and that is as it were as a rider on the נ. We also see the influence of the נ in z'a. And that נ, that lower part of that נ ... yesod is z'a and it passes on to the nukvah and comes to gadlut, the great condition. They then rise to av'i and then get gadlut/great condition. Well, says the נ, with that I can ensure that not only the small condition is guaranteed like the ס that was sent home before, but also the gadlut that can lead to the final correction.

כי הי' שהיא צדיק יסוד עולם רכיב עלה. ואז נקראת נאווה תהלה, להיותה ממשכת מוחין דגדלות למלכות, ונמצא שכל היופי של המלכות מקובל מן נ זו שביסוד דז"א.

Because the י that is the י of the letter נ. And he quotes a verse from the Torah 'tzadik yesod olam' **just/tzadik who is the foundation/yesod of the world** and here is the foundation and that is also yesod, yesod is also foundation in Hebrew, the basis **that as a rider drives on it.** so he sits on that נ, on that bent נ of that letter נ **And then she is called** that malchut, nukvah נאווה and that starts with a נ and the נ gets the nukvah from z'a, from the lower part of z'a **pleasant praise** praise comes from abba ve ima, the power of praise **as she draws on the mochin** light that is in the head, the light of the first three sfirot, keter, chochmah and binah **of the great state**, because from yesod or chozer is brought, the reflected light **to malchut**. If light is really reflected from the true, real yesod... yesod in its own place, then you have all nine sfirot in front of you and then you can make gadlut. Ten sfirot are there, but if you start making gadlut from yesod then you can really make gadlut, then you can reflect nine sfirot and in that reflected light incoming light comes in again. One can only receive to the extent that one can reflect light. The more incoming light you can reflect, the more insight, comprehension people can receive. The light is always present, the light is always present everywhere. Einsof is always present, it only depends on the lower what degree of light he can receive and experience.

and so we find that all the beauty of the malchut is received from this נ that is in yesod of z'a. everyone still remembers that tzadi? Yesod from z'a is נ, the letter נ has י above and obliquely נ. Then he tells us that the נ who belongs to z'a and z'a then gives it to nukvah. Then we have that נ that comes from the binah first it comes in the binah In the binah it is נ in the form of:

נ שיערי בינה 50 gates of the binah, and that is in the binah itself. And if the binah is then in the small state, then the binah falls one below, to the left line below the binah, gvurah. And gvurah is נ to letters. Because נ is... we also talked about that. And then it goes back to z'a.... In the state of the binah you can also see that נ, the highest place of that נ. נ is the gematria/number value 50. And the nun in the binah refers to the 50 gates of the binah - what

is "the 50 gates of the binah"? There are 50 gates of wisdom. Etz Chaim, the book of the Tree of Life, also consists of those 50 gates. So through 50 gates the human can come to the higher, absolutely in agreement with properties with the higher. And then it's called 50 - why 50? Binah herself has 10 sfirot: keter, chochmah, binah and then five more chassadim come from her: chesed, gvurah, tiferet, netzach, hod. She also has those five sfirot of her from chesed to hod. Five times 10, because they also have 10 and then you have 50.

We deal with the letter א and the great condition is the 50 gates of wisdom, the א of the binah. But when it is a small situation, she drops one down. And on the left line beneath the binah there is always gvurah - the power of the binah when she sinks down one step, she is gvurah, also a kind of defensive force. And gvurah is the letter א - and what is א? Nun? That is because א is 10 and that is z'a's keter; ב is 20 and that is chochmah of z'a; ג is 30 and she is binah of z'a; ד is 40 and is chesed by z'a; the 5th is ה and that is 50 and is gvurah from z'a, etc. And then we come to ו and that is 90 and that is yesod from z'a. So at the binah is א and that is 50, the 50 gates. The letter א is suggested by 50 ports, 50 ports is then א. With the gvurah we really have א and it has the numerical value of 50. א is gvurah from z'a. So the influence of the א... א comes from binah to gvurah. And from the gvurah it also comes to the ו. Because there is always the law that light is always transmitted by the corresponding organs/forces. Let's say ... the power of א comes from the head of binah via the left line. In that ו there is also the letter א, to that ו of z'a is also given a piece of that א. We see a bit back with that ו. And now that yesod passes it on to the malchut. So he says that that malchut becomes beautiful, acquires beauty from the א that she then receives from z'a.

It will come. We just continue.

So what we see is that she, the malchut, receives all the light that comes into the great state of the binah, when the gvurah comes to the binah, because in the great state it is all elevated. Of course everyone has 10 - keter has 10, chochmah has 10, they all have 10. I have now presented it only in the form of sfirot and not in partzufim. Gvurah in the great state ascends to the binah and the binah ascends to the chochmah, to Arich Anpin. And then chochmah comes from the binah, and it hits back to those forces that pulled up to the binah, that comes to the gvurah. The power of that 50, which gvurah also had when she ascended to binah ... and then she came back to ו, to the yesod of z'a, to the bottom, to that א and that is given to the malchut. The malchut therefore acquires gadlut, the great condition and that is what matters. If the malchut obtains gadlut, then everything that lives.... From malchut it goes to three worlds, souls, angels, etc. - whatever may be the forces - and also that klipot. Of course, the klipot should also benefit a little. Everything that lives must have and that all comes from that א.

So that was the argument of that א, that she thought: look, I can bring it about through me. On the one hand that gvurah of z'a, that's that א...

He is back again [*the fly !!*] Yes, I do indeed tell things that have never been revealed in the world.

On the one hand, the א is just like binah and that is just like ב. Because this binah that gives the light of ב, of supporting light, of the minimum. So she says, "Okay, I'm just like binah, I give the minimum". But the ב was sent home because it was not enough to give only the small situation to the world. "But look what I can do. I can give the power to yesod and the bottom of yesod is curved א and yesod gives the power from א to malchut. And malchut then gets the big condition." And the big state is 10 sfirot and in the big state one can make children. Small ones cannot make children. That means that if malchut has 10 sfirot, she can also give light to

the three worlds that are underneath and to angels and souls, to everything. With that, the final correction could be achieved. That was the argument of that **נ**.

And now I will continue to translate.

(Against the fly) Don't sit on my nose. Look, and now he's on my hand. What do you want now [fly]? Do you want to watch Zohar? Okay, just watch *(Michael speaks a few sentences from Zohar again)* Do you want to sit on my mouth? I understand that, you never heard that. Now he is sitting on my nose. I told him not to sit on my nose, but he still wants to sit on my nose. And now he's on my hand again. Look, he wants to get on my lips, because coming from my lips....

ולכן טענה הנ שבה ראוי העולם למברי, כי בהארתה נוספו גם המוחין דגדלות הנותנים עמידה וקיום לזו"ן מעצמם, ולא רק בחינת סמיכה לבד כמו הס'.

And that is why the נ argued that she is capable of creating the world by her, because in her light the mochin is also added the light of gadlut, **which then gives standing strength and existence to Zo'n self**, to z'a and nukvah self. So we see that the letter nun maintains that z'a and malchut. She says: "I keep them holy." So to the parsa it is sacred and then come the three worlds of separation, "so that's what I can do on the one hand, so with that I also give that gadlut to the malchut" **and not just the aspect of support just like ס**. the supporting light of the binah. She also gets gadlut where the malchut can also give to the worlds below. If it was only the light of ס, the supporting light, then she could not give the light of chochmah down, but now she could. Via the center line, the letter נ that comes to malchut could pass it on to the lower ones, under the parsa. That was her argument.

אמר לה, נון תוב לאתרך דהא בגינך תבת סמך לאתרה: אמר לה הקב"ה: לא כמו שאת חושבת את מדתך לתיקון השלם שאין בו עוד אחיזה לקלי, אלא גם מדתך צריכה סמיכה מן הס', כי ע"כ את נמצאת עוד בבחי' אב"א ואורות הס' מגולים כלפי חוץ לשמך מפני החיצונים.

He the Creator said to her, binah, abba ve ima that is the Creator. If we know that, then we know who the Creator is. The binah also consists of two: the right side of the binah is abba / father and the left side of the binah is ima / mother - so two sides. We cannot see that separation any higher, but there is no separation yet, in the binah there is no separation yet. There are two sides - abba is father, and mother is on the left - but they always reside in zivug lo pasik, in a permanent zivug/confluence. But the pair z'a and malchut not, sometimes yes and sometimes no. These two forces, male and female - everything consists of these two forces - are always in confluence. Of course that is all the desire of souls below and also of the z'a and malchut, to be just like abba and ima - of course not in their place but in their own place. That is the whole correction for us.

"He said to her," He, the Creator. Because the נ that comes from below, from z'a. All those letters that we are talking about now - this whole article is about those letters - still comes before the creation of the world. What does it mean for the creation of the world? What is the position from which we speak in this article? The position is that as it were, only the keter, chochmah, and binah exist, so let's say until abba ve ima exists, but it had not come out below that. And now all those letters come up, one by one. Of course they all have their own 22 letters. All those 22 letters below that abba ve ima - abba ve ima is the Creator - now rise, step by step, one by one. First comes the letter ת and then the other letter ... They ascend to abba ve ima and they ask: "Do you want the world to be created by me?" Etc. etc. That is what this article covers.

"He said to her" to that nun **nun return to your own place because see here for your sake returned samech to his place**. Do not want to understand with your head, then you will

experience it. So why did ם return? The ם must maintain this noflim/fallen. The ז is also here in the yesod ... so z'a and nukvah **the Holy One is blessed He said to her: this is Yehuda's comment not as you think that your property can bring the complete correction that there is no suction of klipot in you,**

Look, she thought, that if I now receive from that nun then I give down and everything can come to its fulfillment, then everything can come to the light of the higher, of Atzilut. But He says "No". Why not? Because she hadn't seen one thing. He will tell us what is going on. So she thought that she would no longer suck in unclean forces. Why not? If she can bring about gadlut... Gadlut, great condition means perfection and then there is no klipot, there are no unclean powers. Wherever there is great condition there are no unclean forces. And she says: "I get the big condition then you no longer have klipot that suck. And with that I can cause the g'mar tikun, the complete correction." He says; "No, that is not the case, that because of your characteristic, you can ensure that the klipot, the unclean forces would not suck in on you, that is not possible."

but your attribute also needs support from ם because from the letter samech - as we learned three lessons above - from the binah, light is passed on to that z'a and malchut so that they do not fall to those three worlds of separation. And He says: "No, you also need ם". Why? He says: **because you are still in the state of א"ח** which is the abbreviation of achor be-achor, abbreviated ach be-ach **back to back** We have learned, also in the Zohar, that back to back means just like at that yesod - do you remember yesod who is the letter tzadi? The upper part, the ז looks one way and the ז, the nukvah, looks the other way, they stand back to back. With other words: it is so that he, z'a looks up and she, nukvah looks down.

So what does He say then? He says: You are still in this condition, ach-be-ach, back to back. And that is why, He says, "you need the support of that samech." What support does he need? The support of light samech that comes between them and that protects that part between their backs, where their backs stand against each other and that is then the protection by the letter ם.



So he says, "You still need ..." Why is that so? He says that ז, nukvah and z'a in great condition what do they do in great condition? They cannot receive a great condition in their own place - how do z'a and nukvah get the great condition? They rise to abba ve ima, to mum and dad. He, z'a who envelops abba / father - according to agreement of qualities - and the nukvah who then envelops the ima / mama. And dad shines at mom and they can receive it all that way. But He says: "Even when you, z'a and nukvah, rise to abba ve ima, you yourself remain in the state of back to back. And not like abba ve ima who then look face to face" - that is the true state of gadlut, the great state. The great condition is when they look face to face. "But you do go to Mom and Dad, so in other words: You sit somewhere in rooms and then go to the mom and dad's big villa in Miami. You will experience a great holiday there etc. etc. But then you will go back to your own rooms. And if you sit there that is not your big condition. You still have to work hard on your career etc. etc. until you really get the big situation." Clearly? "You remain in the state that you need the light from samech, the light from binah that offers you protection." Why? They rise up to abba ve ima, but their inside remains they look at each other ... they stand back to back. What does back to back mean? That they do not yet have the strength to stand tete á tete, face to face. Why not? Why are they standing back to back? Because there are shortages in the back. What does that mean? Every place where there is a shortage is called back or achor/back - back is everywhere where there

is a shortage. Wherever there is light, is called panim/face. And then He says: 'Even when you ascend to abba ve ima you still have a shortage - intrinsic shortage in yourself - until the g'mar tikun, until the final correction you have that you have to carry that with yourself. "א" is an important abbreviation for us.

and the lights are open to the outside to protect you from the outsiders. outsiders those are the forces that could suck in, wherever there is a shortage you will always find outsiders. Those unclean forces are always present wherever there is a shortage and that is why people in our world cannot avoid them. Neither money nor power nor anything can protect him from the sucking of unclean forces. Only working on himself... If a person works on himself - does not matter who he is, what his condition is, what status he has - and tries to get the gadlut in every condition and then make corrections again, then there comes no room for suction. Always working on yourself then you come to freedom, true freedom. And not as Americans say. My daughter lives in America, I have an American daughter and you ask: "Why do you have to work so hard?" And the answer is "To buy freedom," they say so beautifully "to buy freedom." You can't buy that, my friends, you can't buy freedom, you have to work on yourself. Clearly? Real buying means working on yourself. Of course it is also buying what we do, that you invest. That you invest in your time. Clearly? That is also buying, that you invest in your resources and money and everything. But also that you invest in increasing your pace of your development. Instead of going out too much, you start working on yourself. That is also "to buy" but in a good way, in a real way "to buy your freedom". And we too must buy our "freedom". Our freedom means working on ourselves. Clearly? There is nothing else, it is not given to humans to simply enjoy the world, absolutely no person can do that.... From the outside it seems that people can, but it is a show because it is not given. As soon as man wants to receive for himself, he gets complete darkness - it shines to the outside of course, but it is only a comedy.

If you look at all those great concerts that are being given. Recently there was also a big pop star here. After such a performance, such a shiny performance, such an actor goes home and he cries all night, because he / she has given his or her own powers, simply in the air - apparently for the people, but of course for the business, not for himself, not for the Creator, not working on himself. And the rest of the night he starts crying and grinding his teeth - a horrible situation - because you can't turn a show into reality, you can't deny the Creator. You can't play a comedy. You can play comedy for the whole world but not for your true condition.

ונמצא כי גם בגינך תבת הס' לאתרה לסמוך אותך, ועוד אין זה תיקון השלם.

So we find that for you too, the letter ס returned to its place to support you, "How can you, who needs support, claim that the world can be created by you?"

This whole story was given to the great rabbi HaMenuna Saba. Of course he had written nothing himself, it is only tradition. Shimon bar Yochai quotes him and Shimon bar Yochai says: "Well, I found that with him." He was really a divine man who already had the highest ... he was king over the greatest ... he was given the description of the Atzilut, the higher regions of the Atzilut. Rabbi HaMenuna Saba had such a soul that even Shimon bar Yochai learned from him. In particular Abba ve ima, Arich Anpin, Atik, they all come from him. Clearly? Those higher regions were given to him. But Shimon bar Yochai belonged to all worlds, but he learned that from him.

So all those letters are now looking for one letter that can make the world sustainable. And the א is not. He says: "No, you can't, because you still need the samech's support

and then it is not yet a complete tikun / correction. because you still stand achor be achor / back to back. Male and female back to back. That gives us, as it were, an important indication: because the male and female could not come face to face, so to full.... Also the person who cannot develop the masculine and feminine in himself, does not come out in his... As long as it is so, he does not come to his perfection.

So what does female and male mean? The masculine is the right side of man and the feminine is the left side of man. It is exactly the same for women. So what does that mean? That we have to work both on the right and on the left of the human being. Both when the Creator gives you the feeling that He loves you - in your best condition, that you feel yourself as King Kong, those moments are there - and so also in the condition where you feel that you are alone, that the Creator leaves you, just as mama says "I'm leaving" and the child starts crying and stuff. If you get the feeling that you are alone and feel yourself miserable etc, that means that the Creator wants you ... naturally that should not be caused by your bad behavior. But if you do well, live well and you feel that you are staying in the left line - I mean you feel abandoned, etc. etc. - then you must know that the Creator now teaches you to develop your left side, your feminine part, to develop. Whether you are a man or a woman does not matter. Both parts must be developed for correction. And not just the one. If someone says; "The Creator, the Creator ...", but he does not want those weird conditions then man does not come out that way. Clearly? And others who say they treat the Creator wisely ... "and why is that, and why are You ...?", Just not connecting that to the right line, it isn't either. So always connect those two lines. If you come to the left, you are going to do verifications if you have doubts, then you should always be connected to the right side, do it based on the right side. Always be supported by the \odot , the lights of \odot . For those 6,000 years we must have the samech lights as a basis. Clearly?

It is just like with the minimum existence - if man knows that he has the minimum existence, then he is already at rest. Then he knows: "Okay, now I already have the minimum, that's good, I have a roof over my head. I have this and I have that, I have a kitchen, I have everything. Perfect, okay and now I can look further. Now I can look at more or better etc. "In the spiritual work, too, we must always start with the minimum. And the minimum is always the light of chasadim of the ima / mama. We must always feel that in us, always, in whatever condition you must first long for that chasadim. Raise yourself, ask for that chassadim. Clearly? And now and again making that gadlut, kicking now and then, in other words, making a goal, excelling in something.

ולכן לא אברי כך עלמא. וז"ש והוי סמיך עלה כלומר, שגם מדתך היא רק סמיכא לבד.

And that is why I will not create the world through you says the Creator. **And keep leaning on her** that samech. He says to that \aleph : 'Keep leaning on her', that is also a clue for us to always lean on the chasadim, even if you are in a miserable state then you have to make a right turn - always a jerk to the right - and you will always receive the support. We see that the support always remains present for every being on earth, **that is, that your quality is also just support.** and not that you can bring the world to its perfection.

A few words about the new moon, that is a very important item for us. A new moon is in particular.... look, in the traditional Torah it is said that a woman should really pay attention when the new moon comes. Of course it is the correction of a woman. People don't understand why - I didn't understand why it's a woman's correction. Of course you can understand that women have the monthly cycle just like the moon and that is because a

woman is just like gvurah. A man is like chesed and a woman is like gvurah. Clearly? The man is like the day and the woman is like the night. We also see it reflected in the new moon, in the birth of the moon. It is really the birth of the moon in terms of strength. What we all see in heaven is something else, but that too is a clue.

The moon is therefore born again every month, in terms of strength. It is important to know that. Every month, in accordance with the universe, with the calendar of the universe and not of the human. (*So at full moon is actually gvurah very present?*) Yes, but also at full moon there are the most optimal forces in the universe. Here on earth too. And man can also make use of this, he can on that day.... So look, you always have to look at the Jewish month. On the day the new moon is born, that is the period when the forces are very weak. And that is why all Jewish holidays are in the middle of the month, the 15th; Not Rosh Hashanah, Rosh Hashanah is preparation. And Passover is also on the night of 14 Nissan, Passover starts in the middle of the month. Why? All these forces will flourish. Shavuot too, the same and there are other things too. We learned that on 9 Av all misery came into the world, but on the 15th Av it is great in terms of strength, huge good things happened. In terms of spiritual worlds ... We will all learn, everything will come. We will talk a lot about it. This was in between, but make use of it.

You also feel those powers in terms of activity, your powers are then in bloom. The best appointments, you cannot of course coordinate all of that on your calendar, but still try to make the most important appointments on Tuesday or Wednesday. Sunday is the first day of the week - I mean in the universe - and Monday is the second day and Tuesday is the third. Tuesday is the best day to do business. So the highest, the most important appointments you have to do on Tuesday. Why is it like that? Because on Tuesday, the third day of creation, shalom was made. On the first day of creation, the right side, chesed - the first sfirot of the seven sfirot - was created. On the second day gvurah was created and on the third day tiferet was created. So the first day chesed, the second day gvurah. On the second day there was opposition in the world, opposites came in the world on the second day, that was all necessary. Contradictions can be good, but still... On the third day tiferet came and shalom came into the world, as it were, and that is Tuesday. Of course the Kabbalists know how to make use of it, make good use of the forces that are in the universe, including the holidays, etc.

We go on. Again: it is not only reading what I do, I also bring the power down - to what I can. Just reading Zohar and hearing that is already a great correction that everyone receives from us - whether you understand it or not it is absolutely not important. And all the more that we will now explain it step by step etc. Look, it is now the 54th lesson, we had started exactly one year ago with nothing. Of course we had a little basic knowledge, but in principle we started working on it immediately. And now it is already the 54th, you can imagine that if we have been working with it for a while, then we will start to feel the Zohar, more and more and more and more. We cannot do anything without Zohar. Without Zohar ... Tes is absolutely healing, Tes is much higher, but with Tes the forces are much higher. With Tes, higher forces, in the Zohar are mixed forces, very high. Very high but immersed in lower forces, that is Zohar. High and deep but also mystery. In Tes from Ari that we will discuss, there is pure light. What we will learn in Tes is pure light, but without Zohar it will only seem technical. Both can generate each other. It won't work without Zohar. You can learn it for 20 years, but you can't do without Zohar. The two together that's the formula for coming out in the spiritual.

Now come other letters, the following letters. We go to the basic text of the Zohar. Try to follow it even if you don't succeed ... just looking at the letters is healing, then the powers

come. If it doesn't work for you, it doesn't matter, look at those letters, don't look in the air but at those letters, because they will give you a lot.

ל עאלת את פ מ אמרה קמיה : רבון עלמא, ניהא קמך למברי בי עלמא, דבי אתקריאת מלך.
אמר לה : הכי הוא ודאי, אבל לא אברי כך עלמא, בגין דעלמא אצטריך למלך, תוב לאתרך, אנת צ ול
וך, דהא לא יאות לעלמא למיקם בלא מלך.

30 Came in the letter מ she said before Him before His face, before the Creator, therefore before abba ve ima Master of the world, it is good for You to create through me the world, for in me king is called. He said to her: That is true, but I will not create the world through you because the world needs a king, we will see what it is all about. Amazing what it all is go back to your place, you and two more letters that form the name of king and ל and ך, because it doesn't fit it's not good for the world to exist without a king.

Drawing sfirot of z'a:

י = 10 = keter of z'a
כ = 20 = chochmah of z'a
ל = 30 = binah of z'a
מ = 40 = chesed of z'a
נ = 50 = gvurah of z'a

י is keter of z'a, because we have seen that the first nine letters are the binah. You will learn that, that is simple, not difficult. You will just learn that if you go through those Zohar lessons. The כ is chochmah of z'a. ל is binah of z'a and מ is chesed of z'a and נ we already know is gvurah and up to צ. צ is yesod. So with z'a we see the three letters: מ ל כ from bottom to top, they make the word מלך/melech/king. So those three letters form the king.

And now we continue with Hasulam.

אות מ' ל'

ל עאלת את מ' וכו', נכנסה אות מ'. אמרה לפניו: רבון העולם, טוב לפניך לברוא בי את העולם, כי בי נקראת מלך. אמר לה : כך הוא ודאי, אבל לא אברא כך את העולם, משום שהעולם צריך למלך. שובי למקומך, את, והל', והכ', כי לא יפה לעולם לעמוד בלא מלך.

The letter מ and ל.

There came the letter מ etc, and now he gives the translation but also some additions the letter מ came in. She said before His face: Master of the world, it is good for you to create the world through me, for in me is called king. He said to her: it is true, but I will not create the world through you, because the world needs a king. Return to your place, you and the letter ל and the letter כ, because it is not nice for the world to stand without a king.

If you read like that it is nice but what is the king? That is not so clear. But now he is going to explain us amazingly, he is showing us structurally in terms of the letters of the alphabet what the king means. Because we see three letters standing side by side in the alphabet מ ל כ from bottom to top and together they make the word king. מ is the first letter of the king, ל is the second letter of the king and כ is the third letter of the king and together they become מלך/melech/king. So you see the melech must rise from the bottom up, the true king. You see, to be king you have to rise.

פירושו. הנ' היא חסד דו"א המקבל מהבחינה שכנגדו מחסד דבינה שה"ס יומם יצוה ה' חסדו תחלים מ"ב, דהיינו יומא דאזיל עם כלו יומין.

Explanation. The letter **מ** that is chesed from z'a look, **מ** is 40 by number value, but by location it is chesed of z'a. Clearly? Because **י** is keter, etc. it goes down, so **מ** is chesed of z'a. That is very important. Mashiach also starts with the **מ**, which is the middle letter of the entire alphabet, actually it is really a center line of everything and it is also chesed **who receives from the aspect** the step **that is opposite the chesed of binah** that matches with the chesed of the binah. We have said something always receives from what is related to him, so keter receives from keter. A hand receives from a hand, when you meet someone what do you do? You're going to give him a hand, your are not giving him a leg are you? So always hand in hand. Light always runs like this: keter always gives to another keter, chochmah always gives to another chochmah, but of course it always runs through all sfirot. And he tells us that **מ** is chesed from z'a and from whom receives chesed from z'a? Chesed can only receive from chesed, grace can only be received from grace. So he says: he receives that chesed from above, from the binah, from the binah from chesed. That is what he tells us.

that is what is written in the **תהלים** Psalms of David, the 42nd **"To the days the Creator has dedicated His mercy/chesed,"** You must not think that we understand anything. I don't understand a word in the Psalms, it's way too high. The whole world understands it, but I don't understand it. You should also not try to understand, but only look at what he says: "To the days the Creator has dedicated His chesed/grace." What does that mean? Even with what we already know about the Torah and Kabbalah, we can now learn much more than everything I had learned before. Why? Every day is in the sign of chassadim, so that is in the text here 'To the days the Creator has dedicated His chesed, His grace', because the day is always in the sign of chassadim and the night is in the sign of gvurah and nobody can change that. In the evening there is always the power of gvurah, which is fueled and goes on until midnight, until the midnight of the universe. And you have to see again and again when the midnight starts and then well in advance ... So the midnight and then chesed starts to increase again. And then we learn to raise the higher powers through our learning, to bring them to the chesed.

that is he says, it means: **the day that goes with all days.** what does that mean? When the world was created on the first day of creation - what day was that? The power of chesed. He wants to tell us that the first day of chesed, the first day when creation was created, all other days were present on that day, because nothing disappears in the spiritual - we will soon learn those spiritual powers. Nothing disappears in the spiritual. If something comes down then it must necessarily be present in the higher. If mommy gives something to a child then it must of course first be present with mommy. Nothing disappears in the spiritual. So on the first day of creation everything was already present, not only those seven days but everything was present on that first day, only it was not yet unfolded. On the first day it was only unfolded - what? Only the power of the first day and the other days of creation that were latent ... they were, as it were, in that chesed but they were not yet unfolded in that chesed. Clearly? So the first day of that chesed has all those days in itself and the second day - what does it have in itself? It has all the other days of creation in it, except the first, it does not have that. So you have to see how the spiritual forces are all put together, then you have everything, then you are right. Clearly? And the third day of creation has all the powers of all days except the first and second. In the same way you can always see it in the Tree of Life: everything that is below has the higher in itself. So the chesed has in itself the first day of creation and everything below him and even more. So every step has everything in itself, everything that is underneath plus its own step. Clearly? That's how we should all see it and that's what he tells us.

Look again at this verse from the Psalms: "day that went together with all the other days," that is, the chesed of the first day.

ובעת השגת המוחין אל הז"א, נעשו החג"ת שלו לבחינת חב"ד, ונמצא החסד דז"א עולה ונעשה לחכמה, ואז נגלה אור פני מלך חיים מן הז"א.

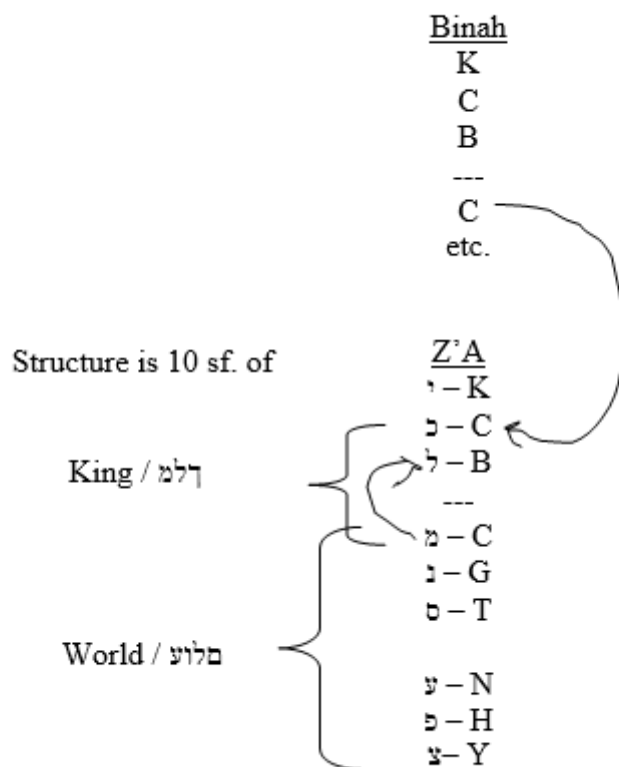
And in the time when z'a contains the mochin of the light of the higher, of the binah, mochin is the light of binah. Look at the drawing. If chesed goes up then chesed becomes chochmah and gvurah becomes binah and tiferet becomes daat. So she then gets gadlut, great condition. That means that z'a obtains chochmah. Okay, and now he wants to tell us something **the chaga't become chesed**, gvurah and tiferet **in him chaba'd** so chesed becomes chochmah, gvurah becomes binah and tiferet becomes daat **and it appears that the chesed of z'a it rises and it becomes chochmah** so chesed from z'a becomes chochmah. Chesed who comes up and becomes like chochmah, because abba is chochmah - from binah, because we know that keter and chochmah in Atzilut can not be contained. Abba is like chochmah and ima is like binah. Chesed becomes like chochmah. Gvurah in the left line becomes binah. And tiferet becomes daat. Chesed is the letter מ and that letter מ is now rising. Note: the chesed rises up and across from the chesed stands gvurah and gvurah rises up ... Let's do it this way: chesed rises to chochmah ... No, we have to deal with it separately, because we still have too many variables.

and then is revealed the face of the king of the life of z'a.

What he tells us is that the chesed, the מ rises. We will continue with this next time. That was it for today and we will continue next time. We cannot get everything done in one go, but we have learned a little and we must be satisfied with that. We will continue next time.

Lesson 55

I will go back a bit in the paragraph, because we are now talking about the letters כ and ל and he tells us so that the letter כ is chesed from z'a. Look at the drawing. I just drew it again as a refreshment for us the letters and the sfirot of z'a.



The letter י is keter, the letter כ is chochmah, the letter ל is binah, מ is chesed etc. and tzadi is yesod. We already learned that with the Zohar. Now that we have everything together. So he says:

המ' היא חסד דז' א המקבל מהבחינה שכנגדו מחסד דבינה שה' ס יומם יצוה ה' חסדו תהלים מ"ב, דהיינו יומא דאזיל עם כלהו יומין. ובעת השגת המוחין אל הז"א, נעשו החג"ת שלו לבחינת חב"ד, ונמצא החסד דז"א עולה ונעשה לחכמה, ואז נגלה אור פני מלך חיים מן הז"א.

That the letter מ is chesed from z'a who receives from the aspect step opposite him which one? Chesed always receives from chesed, from a higher one. So chesed from z'a, מ, receives from the chesed of binah. Of course it always goes down through all sfirot, but chesed receives from the chesed of binah that is higher. So chesed from z'a who receives from chesed from the binah and of course - what does he receive from the binah? - chassadim of course **who is chesed from the binah and that is the secret of** and then he talks about the secret that is written in the Torah in the Psalm 42 **that to the days** we talked about that then **He**

dedicated His chesed because the first day of creation was chesed. We have talked about that the chesed of the first day has all the other days in itself **ie the day that runs with all days.** so she has every day in herself. The first day of creation has everything in it, all the other days. Everything that is in a higher step is more than everything that is below. It has everything that is below plus itself and plus something even higher. That is how we should see it.

And when z'a starts to contain his own mochin, the mochin of z'a are the first three sfirot of z'a with the light that is therein. Sfirot are, as it were, kelim plus the light therein, sfirot are just like body, just like in humans, body is body and therein is the light. This is the case with sfirot containing Nefesh or Ruach or Neshama, and those are the first three sfirot keter, chochmah and binah - or the three letters ם, כ and ל. Z'a normally has six sfirot in itself plus a tip of malchut. And when it receives more light in terms of its forces - naturally through the generation of the lower ones - then it gets gadlut. Gadlut means that the higher, the chesed, as it were, ascends to the head as Ma'N / prayer. And then he gets - he says - mochin. Mochin means light in the head, because mochin literally means brain. So the light that is in the head. Clearly? That's what he says.

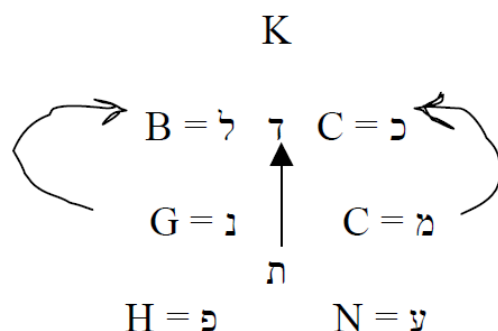
Then he says when that happens **then chaga't become the aspect of chaba'd,** look at the left half of the drawing at the bottom of this lesson.

Drawing sfirot z'a:

ם = 10 = keter of z'a
 כ = 20 = chochmah of z'a
 ל = 30 = binah of z'a
 ך = 40 = chesed of z'a
 ם = 50 = gvurah of z'a
 .
 .
 .
 ז = 90 = yesod of z'a

These are the sfirot and the letters of z'a written below each other, as it is in the alphabet. But it is normally made up of lines, right and left. Then it's chagat, so chesed, gvurah and tiferet from him, then we see it that chesed is here on the right half, so the right line, and gvurah is the left line and tiferet is the middle line in the body. So that means in the body of z'a and that is the middle sfirot.

z'a in gadlut



Y=י

And in the high state when he receives light from mochin, light from the head then ... what will happen he says? Then chesed ascends to chochmah - right always goes to the right and not to the left - chesed ascends to chochmah, gvurah ascends to binah - left line goes to left line, never a female goes to a male We will see in Tes how still furthermore things can happen according to the divine logic, sometimes it is quite something else. But normally it is, because it is left line, gvurah rises to binah and tiferet then becomes - so also the middle line between the two, chochmah and binah - that is what he tells us. That is then in the great condition.

And look what he says, he just wants to give us an introduction to tell something important there **and we see** he says **that the chesed** the letter כ that we are dealing with now **rises** to the head **and there he becomes chochmah** so כ rises up and clothes chochmah, the letter ב. And that gvurah on his left also ascends to the binah and that ב who is gvurah then comes to the י who is binah. And נ it rises and it then also comes to the place of chochmah. So then we see in the great state, so when z'a really has great state, then that נ Look, chesed from z'a that is normally at the top of the body of z'a, but it is not head, it's the small condition. In the great condition - he says - this נ ascends to the head, ascends to chochmah and then we have in the head the three letters that together form the word Me - Le - Ch: מ - ל - כ is melech / מלך and that has the meaning of king, then the king becomes visible. He will tell us.

Look at how that is in this language that the three letters מ, ל and כ follow each other, that it is all so connected to each other that it is the power called melech / king. And he will tell us more about that. And look even more what is written here, that י is the sfirah keter of z'a - and what is keter? The crown, keter is like the crown. So when that מ, or chesed, rises from z'a to the head, then the king becomes in the head. מ goes up to the head, then sits in the head מ - ל - כ, the word מלך / king and there is something above him and that is the crown, which י is the king's crown. Then you have the crown in the head and that is as it were the representative of the Creator himself. The king is in the head and at the bottom of the body you have what is called world - z'a is called world. Remember that well what is world and do not think of all kinds of matter. Matter is all later, that is all the effect of that and that is not But z'a is the world, or the kingdom. Clearly? In the great condition when the power of the king manifests - of course the power of the Creator - then you have melech / king in the head and above the king is the crown.

He will continue to tell us how it goes.

And that of course was the trump card of the letter **מ**, that she thought: "Look, when I go up to the head, the power of the king is written in me. Then no klipot can suck in the head. I can then lead the entire creation to the g'mar tikun / final correction. " That was the argumentation of that **מ**.

Another page or so and then he goes on to tell us, very deeply, what that game is all about between the Creator and the z'a, those letters. Those letters that come to the Creator ... what all that is very nice how all those heavenly powers how each letter comes to appear before the Creator etc. But look what he tells us. What I said was just an introduction.

So again: when that **מ** ascends as chesed to the chochmah then the chesed becomes chochmah. And everything revolves around it of course, to receive light from chochmah, wisdom. And he then says when that **מ** ascends to the head, then in the head it becomes **מלך** king **and then is revealed the light of the king's face from the life of z'a**. why is the face? Because it's the head. You see? Keter, chochmah, binah that is head and head is face. Then we can soon understand what the Torah tells us. If the Torah says panim / face, always keep an eye on it ... always think of what is mentioned in the Tree of Life. "In the head", then always know that it is keter, chochmah and binah. Don't just stay in the religious language, without understanding, without experiencing anything. Then you know.... Look, that **מ** rises up and then he says: "Is revealed the light of the king's face from the life of z'a" - why? The whole word **מלך** king then stands in the head and then receives light from chochmah, the whole king receives light from chochmah, which means that his face shines with the light of chochmah. Because **מ** rises to chochmah, then receives chochmah. And then we have the word **מלך** king and he then receives the light chochmah. Well that was just a little explanation about what was last time, at the end of the lesson about the letter **מ** and what we are going to do now.

וזו היא טענת המ' למברי בה עלמא, מבחינה זו דבי אתקריאת מלך וכיון שיתגלה אור פני מלך בעולם, ודאי לא תהיה עוד אחיזה לחיצונים, וגמר התיקון יהיה מובטח בעולם.

And that is the argument of the letter מ to through her create the world, through this aspect that we deal with. The words of the Zohar are quoted: "**for in me the king is called**" the word **מלך** begins with me, so I make up the word and the word means power that is force. Melech / king is mentioned by me. And what does that mean? **and since the light of the king's face is revealed in the world**, so all those three letters of the king are now in the head. The light chochmah radiates in the head, **of course there will no longer be any grasp of the outsiders**, in the head no outsiders can enter, so no klipot **and the final correction will then be assured in the world**. Clearly? That was the argument of that **מ**. Now look what we have all told, that was the argument of that **מ**.

What I have noted above has also noted the **מ** with the Creator. Have you seen those drawings somewhere? All those drawings that I make for you, have I seen them somewhere on the internet or from a teacher? I have not seen them anywhere. I just draw what is in the Zohar, for illustration only.

So that was the argument of that **מ**. And then he says in which way it can be guaranteed that "if I am at the top of the entire concern of all those 22 letters then I will lead it to the gmar tikun / the final correction of all creation." But the Creator sees more, He sees further, deeper.

לא אברי בך עלמא בגין דעלמא אצטריך למלך: כלומר, אי אפשר לגלות אור זה בעולם משום שהעולם צריך שיתלבש האור הגדול הזה רק בג' האותיות מל"ך.

The Creator says with the words of the Zohar **I will not create the world through you because the world needs the king: that is, it is impossible to reveal this light in the world because this great light needs to be embedded only in three letters מל"ך/king**. What does

he mean? Everything is passed on from the binah. We have seen that binah passes on to z'a, chesed passes to the chesed, etc. Z'a passes it on to the malchut / nukvah. And malchut of the world of Atzilut, which passes on to all souls and forces that exist in Briyah, Yetzirah, and Asiyah, and then it also comes to our world, so an infinite number of creatures, they all receive light through that chain. So the six sfirot of z'a - chesed, gvurah, tiferet, netzach, hod, yesod - that is body and that is also called world. Why? What is the world Z'a is six ends, six sfirot, has six ends. Remember that very well. If we speak of z'a then it is always six ends. What is six ends then? Four points of the compass, four directions of four points of the compass, above and below. Clearly? That is z'a, that is the property of z'a in terms of powers. And that is why we also see these six dimensions in our world. That is called world. Remember all of that. What is above is not called a world, of course people also speak of binah, that is also the high world, that is called the high worlds. Because the seeds of those six can also be found in the lower side of the binah. Binah also has 10 sfirot and in binah you have z'a from binah, six sfirot - chesed, gvurah, tiferet, netzach, hod and yesod - from the binah. Z'a receives the power from it, but in z'a that is the world. Remember that. And so the world is z'a and it ends with malchut with a kingdom.

What is he telling us now? "That it is impossible to see this great light ..." that now comes through z'a through the head Why is that the big light? It comes from mochin in the head of z'a it is of course a gigantic light. He says that it is impossible to have this great light revealed to the world. What is the world The lower part of z'a, so all those six sfirot of z'a plus of course everything underneath. "It is impossible to reveal that light in the world because the world needs - note: what is the world? That is then the six sfirot of z'a. The world needs - what does he need? He needs this great light of the head. What great light? From the head, from the mochin, from the head of z'a. "That this high light is embedded in those three letters of the מלך, the three letters of the king. So the light must be embedded here in מ, ל and כ. Then the letter מ is, as it were, the transit lady of the light of the head in the world. The מ in its own place is on the border, it is at the beginning of the head of the body. The body is six sfirot of z'a - chesed, gvurah, tiferet, netzach, hod, and yesod - and you can also express that in letters מ, נ, ס, ע, פ and צ. And those six sfirot of z'a are called world, six ends, four corners of the globe, above and below. Remember that very well. Which winds? Chesed, gvurah, tiferet.... - we'll talk about that later, otherwise it will get messy.

So what he wants to say is that the great light from the head, that must be embedded in the world and that can be embedded in the world in z'a only by those three letters, by the king - מ, ל and כ - that is king. So the light can be transmitted to the world only through the king, through the three letters - מ, ל and כ. In that order, they may not be moved. So if מ says: "Let me create the world", then you have to put that מ at the top. Then the connections between those כ ל מ, who form the word king, the power of the king, do not function in the world. It was a nice attempt by that מ, of course she wanted to do her best.

The Creator tells each letter - we will learn later - its own characteristics. Every letter of course knows a little about itself, but they don't yet know all the connections that the Creator knows. And that is why the Creator tells each letter separately: look, you are a darling of a letter, you are good, you are ... but you have this and that and that. You do have a counterpart in the system of unclean forces that you might overlook but that does exist. Clearly? And when every letter from the Creator is told why the world cannot be created by her, then she becomes satisfied, then she goes back again. Not with an angry face, she just goes to her own place and she knows about her functioning. She will no longer form arguments for the Creator, because she has appreciated, learned, what her place is in the whole.

And that is also a lesson for us. Everyone must see their own place in the entire structure of the universe. Only to bring your own life to fulfillment then you are also.... You have to listen to the Creator who gives you directions within you and do not resist. We see that no letter has opposed the Creator, she could also say this and that, but the Creator's arguments were sufficient for her. The Creator said: "No, because that and that and that ..." He says ... look what a manager He is, He says: "You are sweet," to every letter, "you are beautiful and you are wonderful. But anyway.... I can really because of you....," He does not treat her like by sending a letter with 'We wish you all the best with your application', or 'We will store your application in our file and if there is...'. Those are all nice talks. The Creator gives arguments to each letter.

So what does he tell us now? That the great light of the mochin, from the head of z'a, can come into the world. The world is from z'a, from that six sfirot of z'a, that is the real z'a. The head is not z'a, it is only an incidental thing with z'a that only comes for the sake of giving to the lower. But his own essence is his six sfirot and that is the world. And then he says that the high light of the head can only enter the world through that combination of those forces of that מ, ל and ק. They then make the word king. That is why the Creator says: "The world cannot do without a king." Who is the world? That is the six sfirot of z'a and it cannot do without a king, it cannot do without the formation of that מ that is chesed, ל binah and ק chochmah. When the creatures, the people, improve their way, then with every improvement of our actions that chesed/מ rises up to the head and then the word king is formed in the head. Clearly?

If the מ is in its own place then a sort of separation is made through the head between the king. They stand underneath each other, but only when people improve their actions and thoughts and intentions and everything, then the מ rises in the head. And the king is then formed in the head. The entire king then receives the light from the head. And he doesn't always stay there in the head, just for a while, just as a reaction to someone's doing good. But then, immediately after that, the king's light goes down. That מ naturally returns. The מ had been in the head for a moment because of your revival, because you have done something good, that מ goes up. You are going to invoke the king as it were - in this way. Calling on the king, that is what we do when what he shows us, that that מ goes to the head, there is מלך formed in the head with the crown thereby.

And how does everything continue afterwards? Everything then goes up to Einsof, because only Einsof can give light and not someone else. We say that ima/mama gives and mama gets it again from daddy etc. etc. And daddy gets it from Phillips and Phillips gets it again from the Dutch Bank etc. etc. All of it goes up and on. But that's how it goes to Einsof, because of something good that you had done, everything goes up .. And then it goes on. From Einsof it goes down step by step through all channels and goes to the מלך the king, to all those three letters - מ, ל and ק - that are in the head. They then get the high light and then with the light through the middle line, מ goes down. And that מ, chesed, brings all the light from above - to the extent of which it is raised - to the world. And the world is that six sfirot of z'a. Clear how that works?

So that מ returns. Light is received from below it is raised and that all goes to Einsof, from Einsof it returns; through all those channels of the Tree of Life it goes down again and then it finally comes to the word king. That king receives that and he gives it to his kingdom, he gives it to the world. And that מ returns to her own place. And in this way the מ can transmit all the light further - of course each to his own measure. That is what he tells us a little bit.

וז"ש טוב לאתרך אנת ול' וך', דהא לא יאות לעלמא למיקם בלא מלך, כלומר, שובי למקומך והתחברי עם האותיות ל' וך', ואז תהיה מציאות שיתגלה האור הגדול הזה בעולם.

And now, look at what the Creator says to her **And that is what is written/said** in the Zohar. The words of the Zohar are large and bold, **return to your own place**, the Creator tells that מ. Because that מ wanted to be at the top. Where at the top? That the world is created by her, at the beginning of the alphabet, or at the beginning of the Torah. Probably at the beginning of the Torah. So at least she wanted to stand up. And then He says to her: 'Return to your own place', so here is your own place chesed from z'a **you** letter מ **and** ל the letter ל, because the lamed was about to make her plea at the Creator and then He says: 'Well ל must also leave to her own place **and** also the letter ך, now look also the ך because after מ - who is next in line? Who has drawn a number next? Who needs to get an audience? ל. And after ל must also come כ. And the Creator immediately says: "All three must go back to their own place - מ, ל and ך" - because they are organically connected to each other **because** the Creator says **it is not nice for the world to stand without a king**, also here on earth, the kings here on earth are, as it were, also the reflection of the forces as it is in the universe. The king here is a binding function. Just like the king what we are now learning is a binding force, connecting it to the head, the Creator.

The king connects the Creator, the crown, the head and the body and the world itself. Similarly in a country, the king was and is - still of course - as it were in terms of powers it is of course an emblem of the higher, but it is always played as a binding function of the king. The king binds all the forces, all opposing forces with each other to the crown, as it were, the crown binds everything

that is, return He says **to your place and connect yourself with the letters ל and ך, and then the reality will be that this great big light** that is in the head **will be revealed in the world**. what is the world? Six sfirot from z'a. Clear that it is connected in terms of strength all those three letters מ, ל and ך and that they are connected to each other? "And only because you always remain in your own place will the world remain assured that this light, this great light of the head, will be present in the world."

Look at how that is in this language, those are the laws that we are now learning and they are forever. We can learn everything from this. Not the human time-bound ideas. Are you royal or not... people can be different. You can see that the king is an important thing, that is the appearance of the Creator. Then of course you should not look at people or something, but it is no coincidence that this and that has been named melech, that this and that family has been named melech; absolutely it comes from heaven. "Yes, how is that possible?" We don't know, we don't know what it's like on the outside, but that's how it is. So we do see that the kingdom is intrinsically built into the universe and that is why here on earth it is of course an emblem of it and of course that is also important, also in our world.

I also told if something happened, for example here in the Netherlands where there is an inauguration or something, all kinds of images where the royal family comes together with a carriage or something then me and my wife go outside. Here too, in the Spuistraat, the procession, the carriage and everything ran at the last marriage with Maxima four years ago. And we stood right there on the corner, and it's great to see that, because when you project that on eternity, on the Creator, you see how the king of flesh and blood makes people move; by a coach and by a man of flesh and blood that goes through the city. Let alone if it is all the power of the Creator ... to see that, that is unprecedented, it is not comparable to any kingdom of the world, that power and force of the Creator. To see that even for an iota, spiritually, the power of the Creator, the procession of the Creator as Jezekiel / Ezekiel had seen. Jezekiel described what the merkawa, the chariot of the Creator, looked like, only with earthly images

what he had seen. It is said that upon receiving the Torah on Mount Sinai - this is written - the lowest maid could see more than Jezeziel. The lowest servant who experienced receiving the Torah, with all those thunder, with all that amazing panorama of what they all experienced ... The whole people have seen G'd. That such a maid could see more than that great Jezeziel who was a decent man. He has described the third Temple in great detail, exactly what it would look like - what can be given to man.

והוא מטעם דהא לא יאות לעלמא למיקם בלא מלך, כלומר שאין העולם יכול לעמוד ולהתקיים בלא התלבשות בסדר ג' האותיות מל"ך.

And that is for the reason see here that it is not nice / beautiful for the world to stand without a king and we can always see the world as z'a naturally. And our world is of course very far away from the operating system. Of course in our world too are the similarities that exist in the higher world, absolutely. But of course he speaks about what is in the bud, the world that is really in the operating system and the rest comes, all that hardware and all that mechanics Just as you now see when you look at a whole factory in modern times in Japan or ... there is just a computer somewhere in a room and the entire process is controlled from it. And there are huge big axes, big tons of metal and everything is running perfectly... hundreds of tons of metal and turbines and everything is running and everything is controlled by that electronic scheme. We can imagine that. Why can't we imagine ... the driving forces ... the world is also that six sfirot of z'a. Everything comes from that plus the tip of the malchut. What we have learned about the *shoshanna*, the lily among the thorns, everything flows from it. the human is of the world.

So "it is not appropriate for the world to stand without a king," **that is, the world cannot stand and survive without being clothed on the three letters** of the king מלך, ל - ל - מ, that is why everything comes to the world, to z'a. Through those three letters they bring all the light to the world, so to z'a and that goes on to the malchut. Malchut also has its own six sfirot and then it goes to the six sfirot of the Briyah and Briyah also gets exactly the same, etc. to all worlds.

וביאור הדברים הוא, כי המ' דמלך ה"ס החסד הגדול, בסוד יומם יצוה ה' חסדו תהלים מ"ב שהוא יומא דאזיל עם כליו יומי, שז"ס מ' פתוחה בהרוחה גדולה.

And the explanation of the words is that the letter מ of the king that is the secret the secret means that he is going to quote a certain statement from the Torah - what it all really means, what the hint is **of the great chesed**, we have seen that that מ of z'a is chesed and that chesed then receives from the great chesed of the ima, the binah. So he says that that מ is the secret of the great chesed and that chesed comes from that מ.

If you look at the alphabet, 22 letters. It starts with א and ends with ת and the middle letter is מ - in the middle of those two is the מ - and that is the מ of Mashiach, the power of Mashiach, the power of chesed. In the middle is that מ, chesed. "מ is that great chesed," he says, "in the secret of ..." and then he gives us a verse from the Psalms known to us **in the secret "to the days the Creator has dedicated His chesed"** literally, because during the day shines chesed, grace is by day. Every morning we get up and every day is full of grace. It only starts at night when we start learning the Torah, which is the stirring of chesed. That is the very beginning that the chesed is being fueled, we are as it were fueling the chesed with our study. The whole day is full of chesed / grace during the day, but as soon as the afternoon starts the power of gvurah / strictness will increase and we must always take this into account. And do not think: "I have my mood, I feel a bit busy ..", you must know that it is all in the program that we from around 1 p.m, 1.30 p.m. feel a bit gvurah/strictness, the power of gvurah is fueled with us. Look at the person in the morning - not

of course when he has looked deep into the glass, or went to the disco ... they usually sleep until 4 p.m. But when you see a person in the morning, he is sweet, he wants mercy, he asks for mercy, even if he does not say so, but he is still full of mommy, enveloped by ima. But the gvurot already starts in the afternoon. And in the evening ... especially in this time when it is dark early in the evening, the gvurah is of course already playing great. He has everything in his power that gvurah. It is wonderful, it is also the power of creation. Clearly? That you know how to play well when it is with you, then you know that it is not your mood in the evening when you feel that way. I must then be able to cope with the power of the gvurah that is working within me. It manifests in me that gvurah and then I just have to cope with it. Also accept that gvurah, not just chesed. I always have to know: anyway tomorrow morning there is chesed again, early in the morning. If I stay awake now ... chesed is already fueled at around 1.37. And then stay nice or get up at that time then you can already experience a little chesed.

So he said in that verse of the Psalms, that to the days the Creator will dedicate His chesed. And we see that in every day, the morning is full of grace, in all times, in every day. Even on the day when the war broke out, whatever war. Also on that day definitely the same chesed is in the universe. Only the people have earned it all that way, they have messed it up a bit

that is the day that walks with all days, so that is the chesed. Chesed is the day that walks with all days, it has everything in itself. The first day has everything in itself. For example, we too, after Shabbat, on Sunday or when Shabbat has ended then... it has nothing to do with calendar Shabbat... then on Sunday I feel - in my way - all the forces and all those forces I have to spread over the next six days. I can receive nothing more, of course through my prayers, etc., and all kinds of other good deeds that I do. But in principle, you receive all of that once a week. You have to have one day on which you do absolutely no creative work. It doesn't matter which day you choose - Monday, Tuesday Wednesday... You can make Wednesday Shabbat. For example, since a few months I also have Shabbat on Wednesday. Tuesday evening, during the week, Shabbat starts for me. What does that mean? Not that I am so ... but I am called to experience another Shabbat day in the week - not celebrate, but experience. I don't do anything. What is nothing? Of course I do things, but I don't do creativity that I do during the week. For example, I read Zohar - as if it is Shabbat. Clearly? Then I have Shabbat. Of course it is not like Shabbat, when my wife prepares everything Friday night, of course that is much more, but I have an extra Shabbat during the week. I don't have that ... it came to me naturally, without pathos: "And now you have to do that, strictly observe it". No phone calls, nothing - normally I hardly have any phone calls, but I don't do other things. And now I have two Shabbats.

There were great Kabbalists who could live like the Shabbat all six days of the week. And for them the real Shabbat was like the arrival of the Mashiach. They experienced such a force as if the Mashiach came on Shabbat. And all six of the remaining days were real Shabbat for them, and they ate and everything just like Shabbat. Who? They were already called to do that. Not that they had done nothing, but the holiness of those days was just like Shabbat. They did not experience the unclean powers on those days. Shabbat is an attitude within and not a calendar event.

Also on Tuesday evening I will start Shabbat, then I will focus on Shabbat on the inside. From Tuesday afternoon to Wednesday evening I feel like the unclean forces have... not left me, but that they leave me alone. Then I have two days a week where I then.... Clearly? But you should not force that for yourself, you should not do that artificially. It is the first time in my life that I experience it that way. But again, those big ones who could do that like Moshe, Moshe who spoke with the Creator *tete á tete*. He absolutely didn't have to put himself in a trance or all sorts of other things, in all those poses he just walked. Whatever he did, the Creator did not leave him. What does it mean "the Creator did not leave him?" The Creator never leaves man. Moshe did not leave the Creator. Clearly? In principle he had always walked with the Creator, the unclean forces could hardly have taken hold of him.

That is what he says now, chesed is the first day and it is also מ and that is the day that walks with all other days, so it contains all the days in itself. The next six days are all included in that Shabbat of yours. You can do Shabbat on Sundays, whatever you want. On Sundays it's easier because you don't work or anything. You have to see for yourself when you keep it. And not that you become an artificial Shabbatist or Shabbatian who is going to celebrate Shabbat. Of course it is also good, but you have to understand what you are doing. You choose Shabbat, that you want to connect yourself that day with the Creator and that no unclean powers may come to you, that is Shabbat.

and that is the secret that is written **that** the letter מ is open in the great spirit/ruach. What matters is that the lower part of the מ is open. Do you see that opening at the bottom of that letter? The ruach comes through that opening, it goes down from that מ. And that is called the "open letter mem". And in that letter מ is also the property and you can see that from the opening of that letter mem. The normal letter מ, which is not used at the end of the word, you see an opening at the bottom. That opening is what he tells us about the chesed / grace. Why? Mem is chesed. We can see it as it were when there is a closed space, and from there chesed comes down. Just step by step that we will feel how it all works.

והל' דמלך ה"ס מגדל הפורה באויר, שהיא בינה שנעשית חכמה בראש א"א ומתפשטת לו"א.

And the letter ל of the word **melech / king** the middle letter of the word מלך **is in the secret** a "technical" term for it: **a tower that flies in the sky**, just like a bird. What does that mean? It is a technical concept. Look, the Kabbalists use this language to represent the spiritual processes. What does it mean a tower floats/flyes like a bird in the sky? He is going to explain it to us: **that he that ל is binah** and that binah naturally corresponds to qualities, which he receives from the upper binah, from binah itself, from ima. And what have we learned from the binah/ima self? Look at what he says **that becomes chochmah in the head of Arich Anpin** do you remember that in the world of Atzilut when there is gadlut, great condition, then that binah rises again, back to abba ve ima, the first three of the binah rise again to the head of Arich Anpin. In the world of Atzilut, binah has come out of the head - do you remember? - and from Atzilut each step is divided in two. In the step self remain keter and chochmah, and the binah z'a and malchut fall to the next step. And when it is gadlut / great state - what is the great state? When the lower ones, people, evoke the great condition, then the binah, z'a and malchut go back to keter and chochmah - unites themselves - and become five sfirot, then chochmah can also be received. And that binah then returns to the head of Arich Anpin and becomes chochmah - chochmah of binah of course, chochmah also has ten sfirot. She returns to the head of Arich Anpin and becomes chochmah there **and spreads to z'a**. step by step we will learn, it is in between, again and again, everything will come.

We have talked about that מ, that that מ goes up. But also the ל has her own way of responding to the good deeds of the lower. It goes up to the binah, that binah then goes to the Arich Anpin, and with that she obtains chochmah. And the chochmah then goes back to z'a, because abba ve ima they don't need chochmah - we know that - abba ve ima just want chassadim / grace and nothing else. But they do give the chochmah to z'a as a conduit. Z'a does not need it, but z'a does need it to pass on to malchut. Clearly? No one in all of creation needs chochmah / wisdom except malchut. Remember that. Arich Anpin has chochmah, but only malchut needs it in all of creation. And everything is built up throughout the entire operating system to pass on the chochmah to the malchut.

He says, that is then that characteristic of that ל in the power of the word מלך king.

והה' ד והה' דמלך ה"ס המלכות, שהיא הנוקבא דז"א, כי אין מלך בלא מלכות. ולא עוד, אלא שכל הגדלות של אלו המוחין הגבוהים אינם מתגלים זולת ע"י המלכות וברשותא דידה.

Here he tells something that seems a bit strange and he doesn't explain it. Sometimes he does things in which he tells us so that we have to think about it ourselves. Look he told us מ is chesed. And ל, he said, that is binah and now he is talking about the ך and he says the ך is malchut - how is that? כ / ך is nevertheless chochmah. Do you see it on the drawing? Then why does he say the ך is malchut? He says that the ך is malchut, the ך of the word if we look at I will translate it first and then we will work on it a bit.

And the final letter ך of the word מלך is the secret / essence of malchut, that is the nukvah of z'a, the feminine element of z'a because there is no king without malchut / kingdom. but if we look at that sfirot of z'a we see that מ is chesed, ל is binah and ך is chochmah. But he tells us that the word מלך/melech/king that that end letter ך is malchut. How can we understand that? Then we have to release ourselves a little bit from that list of all that sfirot of z'a - there is of course an explanation as to why.... Anyone see what the problem is? We would expect him to tell us that ך is chochmah because it all corresponds to z'a. But he says that ך in the word מלך is malchut. There too, in the drawing of the row of z'a, it can be explained why it is the king, but we will go there for a moment... ..If he does not explain that, then I do not want to comment on that either, but I will explain what he tells us. He tells us that מ is chesed and ל is binah, but that last letter of the word מלך is malchut. Why is it like that?

First, they are three letters in the word מלך. Three letters means the partzuf consists of three parts and the lower part is always dominated by malchut, the legs. So then that final letter ך is malchut, because he says **there is no king without a kingdom.** and kingdom that is also interesting with regard to all sfirot, because with all sfirot the latter is also malchut. So the last sfirah is always kingdom. All nine sfirot have to do with the provision to the kingdom. But the last sfirah is kingdom. With every partzuf the end-sfirah is malchut and that's why he says here that the last one is malchut. Do you see that? מלך is king and his last letter is malchut, which means kingdom. We will see further what... that is a bit the simple meaning what I explain of what I can see a little here.

But he continues to tell and what he is saying now is a very important thing that also applies to every ten sfirot in principle **and moreover not only that, but the whole gadlut / great condition of this high mochin** so the mochin that are in the head of z'a where the melech comes, three letters מ-ל-ך come in the great condition. The letter מ rises to the head of z'a. כ - י - ל in the head there they have that great light of mochin. He tells us that the great state of these three lights in the head, that these great lights **are revealed only through the malchut** who will reflect it all? Only malchut reflects the light. So they are only revealed by the malchut and by its territory / permission.

If we look at just a word that is just like the ten sfirot. If we look at a Hebrew word, the stem normally consists of three letters, three parts of the partzuf - head, body and end piece. And from the end piece the gadlut is reflected. How can we see that? The last letter ך is malchut / kingdom from the kingdom the light is reflected upwards and that ensures that the lights of the mochin are received. So we can see that ... Whether we speak of sfirot or we speak of the names of the Creator, or we speak of the letters of the alphabet, it is all the same, only different forms of representation of the spiritual. Someone trained.... you will also learn that, we will also train to see in words how the light comes, how the light is reflected and which

light enters. Just in the printed book of the Torah itself, if you look there, for example, you can also read that. It's like notes my friends - do you know what I mean? Just like an orchestra conductor, he looks at a score or something, he can sing it all. That is how the Torah is written, it is nothing else. You have to look into it, the letters are kelim. There are also taamim / cantillation marks, which also indicate a certain light. And nekudot, vowels and dots and all kinds of things, that is also a certain kind of light that is therein. And on certain letters you have crowns, they give a certain information, light. Someone who is already trained can simply attract the powers of every word. And that is Torah, that is only Torah and in our generation - who knows about it? Who is interested in this? What they learn is a childish Torah, it brings no healing. Torah what my people learn does not bring healing, therefore the people are sick. Not only the Jewish people, but everything from my people comes to other people. If the Jewish people cough then a non-Jew will get a cold, flu. Remember that very well. You have to be able to cope with what I am telling you, because that is the absolute truth that I am telling you. Absolute truth, because it comes from Zohar, it's not my words. But if they cannot do that themselves, then the Torah what they learn is Torah but it does not bring healing. Neither to them nor to other nations. Remember that very well. And nothing can help them, nothing can help the world but that this people will learn what I tell you. To learn the Torah ... all those crowns, there is the power of the Creator and not all the worthless teachings of Abraham who has harmed this and that and that and they are all sitting there for days ... It is absolute Torah what they learn but not the right way. It is also sacred what they learn, also the Talmud, but they must look at every word as we look. Look at what the Zohar tells us about that ל, that מ. Now look at one word how many forces it entails. One word, let alone make connections between all of them. And all those crowns above those words that really bring ... if you are going to learn and experience that, that brings salvation, fulfillment brings that, etc. It is simple and ingenious, you don't need brains for that, you have make yourself suitable, longing for it, everything is there. Look at that מ. At the bottom of that מ is that open space. In our book we learned, Sefer haMasoret, there are the best letters, the best stylized, as they should be.

Look, we know that from that מ that comes from below is the Ruach, the grace of that letter מ. Things like that if we will learn that later. Look at the מ how the מ is structured. The right side of that מ is actually a ז. We will all learn that, different combinations. And the left half of that מ is ו. Together it is 56. I can go on, I can tell months about that מ, not me but We could only talk about that letter מ for a year and we could only from those מ draw energies, forces, life forces - and how do you say that? - yissu't and redemptions. Really only by bringing attention to that letter מ, all those variations of that letter מ. And that מלך of course. We can really deal with that king in the way that we greatly accelerate the arrival of the Mashiach, the redemption. Only by working and looking at the word מלך.

ובעת הזאת נבחנת המלכות שהיא מאירה לו אל הז' א בג' מקומות: א שהיא נעשתה לכסא לו, בסוד המלך יושב על כסא רם ונשא: כי מדת זו ה' ס' ישת חושך סתרו, וכסא הוא לשון כסוי והעלם, וע"כ נקראת כ' כפופה.

And this is important what he tells us. He says: **At that time** in the time of the gadlut / great state **that malchut is supposed to shine to z'a in three places:** so those three מ, ל and ך. That malchut, ך, the last letter, that shines on z'a because the מלך is then as it were the head of z'a. And that ך that shines through those other letters of the king's name to the world, to the six sfirot of z'a - chesed, gvurah, tiferet, netzach, hod, yesod. Look, remember that when that מ of z'a rises up in the head then it naturally also remains in its own place. Never forget that nothing disappears in the spiritual. So if that מ now rises up - what does that mean? That is

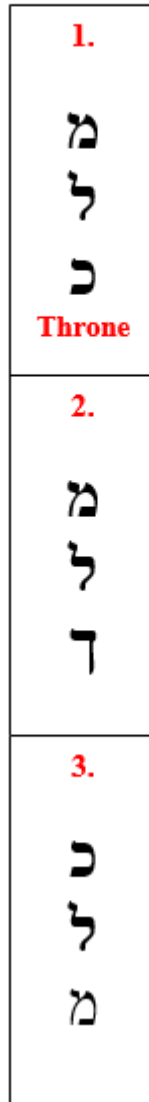
very important, we will also learn that in Tes. Now look again at that drawing; when that מ - and similarly in all other cases - that מ who is chesed in the great condition rises to the head to that letter ל and ך, then naturally she also remains in her own place. What then rises from that letter מ? The addition of that letter מ - good listening because that is really important, it is really crucial to understand the spiritual how the spiritual functions.

Look at that letter מ it may be the most important thing in this lesson, note. I have to put it into words and that all depends on you. That letter מ of that chesed when she is in katnut/small state, so under the head.... In the great situation, that מ rises to the head and, of course, it remains in its own place - never think that it will disappear like in our world. Remember that very well. If you do that again and again then you will experience it. The spiritual will first teach you in principle and then you will experience it. Of course, that מ always remains in its own place in its function. That is why the Creator says to her: "Stay in your own place." Clearly? For in the great state that מ rises in the head, then you can ask the question that the Creator says that she must stand in her own place and why does she rise in the great state in the head? She always remains standing in her place, always anchored in her own place, she remains standing. But in the great situation because, for example, Jeroen [student] has done something good, or Tassos [other student], that מ goes in the head, through his actions. Really, by a little thing, that you learn something at night, or whatever, then that מ in the ל goes up in the head. Where's she going? She always remains in her own place, but that little extra that is caused by Tassos or by Jeroen that goes up. That extra piece of yours that goes up. Of course together and not just that extra, but what it was and that extra, that goes up. Remember that very well. That is what he tells us.

That malchut, he says, then shines at z'a, that ך of the word king that shines then. When the מ is in the head then you have the entire מלך king in the head. He says that then the ך in the head that is the malchut - the third letter of the word king.... from the bottom to the top.... See from bottom to top - why? That is all because of mankind that the king is brought about as it were. Man calls upon himself the powers of the light of the king's face. Of course the king always shines serene, always like after those six days of creation. Always, seven days of creation He shines, the Creator, undiminished. But man must discover the face of the Creator. Clearly?

So when that מ is in the head, he says, then that end letter ך is malchut and she then shines on the z'a that is under the head. Because all the light first comes from the head into the body. Then he tells us that there are three places of that malchut with which that malchut shines on z'a. And I have indicated those three places in a drawing below. It is not a simple lesson, especially this section is not easy. Look, there are three places underneath each other of z'a. In three places I have indicated the word king in different ways, as he tells us, with the malchut shining on z'a.

Three places
of the
shining of
Z" A



The first place of those three places from which she shines **that she has become a throne for him**, I have also written on the drawing that that malchut, that נ has become the king's throne. Look: מ - ל - נ and together that becomes king from the top down. And she remains to the throne. That way as I have drawn it is the throne for all lights, all that is above. Clearly? Everything that is below is throne for everything that is above. Throne or merkawa / the chariot / holder, etc. the carrier of the forces, throne **in secret of what is written** in a verse in the Torah, Psalms etc. **that the king sits on his throne high and exalted: for this property** of that ד that she serves as the throne - the final place of that נ **is the secret** of what is written **He will place the darkness as His concealment** hidden, as His concealment He will set up the darkness. Darkness is of course something wrong in our eyes, but darkness is a structural element of creation. The upper part of the partzuf, from the top to half of the partzuf, is light. And the lower part of the partzuf, from the dividing line downwards, is darkness. Clearly? Male and female, day and night, etc. So in darkness you should not think that it is something

wrong. We are stuck with the doctrine where we look at the forces of the universe and we must serve the Creator with the light and with the darkness. That is why we also teach the Torah day and night. Why? You must serve the Creator with your right and with your left, with your masculine and with your feminine, with the light and with the darkness. Clearly? That is why when you feel that you are in the darkness then you have to praise the Creator for the darkness, but that is of course... who has the courage? Then you have to muster the forces that you are not nagging in the time that you are in the left. Clearly? Because that is a structural part of human growth. There are two forces - chesed and gvurah, chassadim and strictness. Then you absolutely have to praise the Creator as well as that you feel completely top, that 'the sky is the limit', so you also have to feel when you are completely in the darkness, then you have to be able to handle that and approach it structurally. That's what he tells us too.

and the throne is the meaning, the essence of it is. Look how it works in this language ... actually if you know Hebrew letters you can see that. Look at the word kise / כִּסֵּא in this line, כִּסֵּא is chair, but also throne. And what is throne? Look, in this line he gives us a great revelation of what the throne is. And the meaning of that is qua stem... Look at the word כִּסִּי in this line, that comes from the same stem and that means coverage. The throne is then **the covering and hidden/concealed**, הַעֲלֵם also means covering/hidden, something that is hidden and that is the throne. Throne means end of the light coming through, up to here and no further. It is the chariot, the carrier of light. But that is the throne. Chair too. If I sit on a chair that is no further etc. So here just pay attention to what he says **and that's why it's called** in this case, in the first place of the radiance of the letter כ **she who is bent**. so in the first place of the shining of the malchut, כ, to the z'a is kaf k'fufah/כפופה/bent. And bent means that something is hidden. Everything that is right, as it were, has nothing to hide, something that indicates more perfection.

That is why we also have standing prayer. Some things we have to do while sitting. Why? When do people pray while sitting? When one speaks words in terms of powers where man is still in the small state. In the morning, a Jew must say certain prayers that are absolutely sacred, that will definitely bring man to Atzilut - if he does well. That, too, with those tfilin / prayer belts, which he does around his head, is absolutely sacred. If a Jew really does that with that tfilin on his forehead, with those boxes with the name of the Creator, that's burning. If you do that then it is like a burning sensation in your forehead. Everything material is, as it were, burned by your attitude. You feel it the way that ... who am I then? But really, the great ones can experience that. And what power are you going to pull down with it? Unbelievable what has been given to people in prayer. But when a person is seated, it means that he only has a small ... two sfirah or the world of Asiyah, or the world of Briyah, the world of Yetzirah. And when the time comes to do the Standing Prayer, he goes up to Atzilut, which means that he has three parts of his partzuf. Clearly? Then he has 10 sfirot as it were. That's how it should be. If man is sitting ... but if a Jew stands up, at certain moments and not just on the Standing Prayer There are also other places where he must stand up with Kaddish and other things. That was absolutely prompted by heaven through a large meeting of 1000 years ago when they instituted it. Then they were in the Great Assembly and really great prophets were still there. They had some great prophets, but also really great sages. What is it now? I have no words for what it is now, but it doesn't matter, because that is also necessary to experience that time. But we all draw on those sources.

So he also says that that כפופה/k'fufah.... you see that attitude of that כ ..., that posture of that כ is in the first place bent. Bent means just like a human being, also bent - we already know -

and when you stand means that you are standing upright, you don't have to stand bent. Then at that moment you utilize all your powers ... you focus all your powers to connect yourself with the only creative force. And that is about the first place from which the malchut shines on the z'a as throne, she is then as throne and she is then bent.

My friends, what we learn here ... who learns that in the world? A few people learn that, it's really true. It is not easy, but the forces that we draw with it ...

(ב) שהיא נעשתה לו ללבוש, כי אין המוחין הגדולים האלו מתראים רק על ישראל בלבד, וע"כ המלכות נעשית לו לבחינת לבושא דקדושתא, שבעת גילוי מלכותו הוא מתפשט מלבושא דקדושתא זה, וזריק אותו על האומות עובדי כוכבים ומזלות, ואור פניו מתפשט ומתגלה על ישראל.

The second place) That she the malchut, the γ has become to him to z'a as a covering, for this large mochin is not shown only about / to Israel, what is Israel? Those who strive for the quality of giving. So what does that mean? That they strive for above the parsa and therefore the malchut becomes for him for z'a to aspect envelope of darkness, something like that, that in the time of revealing his malchut / kingdom he z'a is spread from the envelope of this darkness, and throws it at the peoples who are worshipers of the stars and astrology that means those who only want to receive for themselves. The intention is not that it is about peoples, but forces that lean under the parsa, from under the parsa on the left and the light of his face from z'a is spread and revealed to/about Israel. about those who strive to give, they also get light in Egypt as we learn it. There were the plagues - darkness is also the plagues. That is all spiritually my friends, you should not look at history or Jew or non-Jew. They are all spiritual forces. There it was also said that all over the land of Egypt there was absolute pitch-darkness, all darkness was there and one could see absolutely nothing. All spiritual blindness, but there was light in the houses of Israel. That is all spiritual, we will all learn that. And not looking at those or those nations, that has absolutely nothing to do with

That is what he says and that envelope of darkness is then under the parsa where no light can yet come. If the light can come under the parsa then it will be revealed. At all when we talk about panim / face, about light of face then it is always above the parsa. Always remember that. And behind is always under the parsa where the light does not shine. It may be that it is all good, but that there are no powers to receive that light also under the parsa.

ולעת ההיא אמרו חז"ל עתיד הקב"ה לעשות מחול לצדיקים וכל אחד ואחד מראה באצבעו ואומר הנה אלהינו זה וכו' סוף תענית.

And about that time in the time of gadlut, the sages said that in the future the Holy One blessed is He will forgive forgiveness does not mean just forgiveness for anything. Forgiveness means purification of the kelim through which the light enters. When sins are forgiven means that the kli is getting ready, getting ready to receive the light. It is not as we see it that I forgive you for example, if someone says, "I forgive you," then it must also be that you say, "I am clearing my kelim now for you." Clearly? For example, if you tell someone that you forgive him in your heart, then that means that not you forgive him. Then who are you? How can one blind person forgive another blind person? Then you must have the intention "I forgive someone else" and then you must say within yourself - what does that mean in terms of action? If you pronounce it with your words it is zero comma zero. If you say that you forgive someone else, it means that you have to say that from within in the way that by saying to you that I forgive you, I will clear my hatred with respect to you. Clearly? Then I become clean with hatred for you - that is forgiving another.

to the righteous and each of them will point with his finger with a finger pointing you always do a bit up - why? Above the parsa. Before forgiveness man is under the parsa. But

when the big condition will come - do you see what he/the Torah is saying? Then the Creator will forgive the righteous and they will point with the finger at the face of the Creator, the king What is finger? What then is chesed and gvurah point above the parsa. Just like the א that goes up to the י that's like sticking the finger in the head. As we also indicate on the height of our face. Then they will point with their finger **and say: here that is our G'd, etc.** when can we say: "That is our G'd"? When can people say, "That is my G'd"? When you from within experience forgiveness from the Creator. That means beauty in your prayer where you experience that above the partzuf, your condition above to your middle and below is clean at a certain moment in any case and that it is connected to each other. So under your midst is connected with the higher then at that moment you can say: **הנה אלהינו זה**/hine elokenu ze/that is our G'd. That's how they said it, **etc.**

It was great, thank you for the attention. It was really special and it was very difficult what we learned tonight and yet the attention was excellent.

Lesson 56

Sometimes there are pieces from Zohar where it is very difficult, also for me. And that is what we are learning right now. It is sometimes difficult to understand for a few moments, but that does not matter. It is even for ... but if we go through those moments ... then we will get there. We cannot elaborate on some moments, explain it a bit. It doesn't matter, we just continue. We can do that on a different level, elsewhere ... it is important that you see those connections.

At the end of the last lesson he had spoken about malchut. That letter kaf is considered as malchut that shines on z'a in three places - that's how we learned. In the first place it was that כ is as seat, as **כסא**/kise/throne of the king. And the king is מלך/melech. The throne is always under the king. Then we see that ך is, as it were, the lower part of the king, of the word מלך/king. That is one place of the malchut, that malchut is as it were the king's throne. And the king is who? Z'a. Clearly? That is one place.

The second place, he says at the end of the previous lesson, is that malchut, that letter kaf has become as cover. A casing - he said so - is a bit like darkness. A kind of **קדרותא**/kadruta is obtained, a kind of darkness that is also needed. A certain form of covering in certain places. Everything has to be revealed and some things you have to cover again.

And the third ... no, what we are now going to learn is the end of the second place of malchut, from which that malchut shines on z'a.

ובחינת ההתפשטות הזו מלבושא דקדרותא ה"ס ך' פשוטא ואריכא.

And the aspect of this spreading the covering of darkness what the malchut does **that is the wide and long kaf**. so the end kaf. The manifestation of those forces is therefore not from that bent kaf but from the leg that runs downwards. That is the second manifestation of that malchut.

And the third place from which that malchut shines at z'a is ... Just read, what we can do, that we will do.

(ג) שהמלכות נעשית לו עטרה על רישיה, בסו"ה צאנה וראנה בנות ציון במלך שלמה בעטרה שעטרה לו אמו ביום חתונתו וביום שמחת לבו שיר ג'.

3) and now the third place **That the malchut has become for him** for z'a. We must always know what is below, with regard to above as merkawa/chariot, or as the bearer of the forces, as the throne etc. Everything that is lower lends itself to the higher as a chair or as a kli **as crown on his head**, how can malchut become the crown of the head of z'a? The z'a is larger, higher than the malchut. How is that possible? Z'a has six sfirot. If malchut now reflects the light, then what will z'a do for the sake of that malchut? She is going to reflect, give Ma'N as it were, prayer and that goes to z'a. Z'a brings it to binah, binah brings it to chochmah. And so it goes to Einsof. And from Einsof sometimes it comes back to z'a, Ma'd, male waters, blessing, light. And z'a now obtains from above the three upper sfirot. So he gets 10 sfirot. Normally he has six, his own, but now because of that malchut he obtains 10. Who then caused that 10 sfirot? Malchut. Clearly? When Ma'N is given from below, prayer, then above at the z'a, who then receives the crown. And we are just like parts... we are products of malchut. If we turn to malchut, malchut turns to z'a with all our prayers, and then all that prayer is transferred to the higher authority.

The lowest is going to submit a request and the request goes to a subsequent authority, to a higher authority. And the higher authority will change that request written on an A-4 with another investigation. Because the higher understands more than the lower from whom that request comes. Then there will be an investigation, 20 more pages and an entire report ... and that will continue to increase until each instance gives extra shape to that request in terms of its capacities, its function,

its level. And so it goes all the way to Einsof and from Einsof it goes back to z'a - each part receives what belongs to that part of the Tree of Life.

And then it comes to z'a and z'a normally has six. He doesn't need anything anymore. Why? Why does z'a only have six sfirot? Why doesn't he have 10? Of course he has 10 of himself but all of chesed. Z'a is born by whom? Who is his mother? Binah. And binah just wants chesed and he is born of her. He is therefore only chesed. Clearly? He only has six, he has no head. You can only receive chochmah through the head. Man too, when the head is already being developed, he also receives wisdom. Likewise through malchut, z'a receives head as it were.

And that's why he tells us "Because the malchut makes for him, for z'a, a crown over his head". The crown comes from above from Einsof on his head, but due to the malchut

and that is in the secret of what is written that is of the Song of Songs / שיר השירים / Shir haShirim is written there: **'go out and go see daughters of Tsion to מלך שלמה / king Solomon** but the meaning is of course: the king of the peace. Shlomo means shalom. Melech Shlomo means king Solomon. Then we should not always think of Solomon, of course there was a king. But what is the king? That is the king where peace is with him, that is King Solomon. He also had such a life of course, 40 years there was only peace. In his day, the whole world only had peace, as never before. If there really is a good king, then everyone will see that wisdom is present, Divine wisdom, and nobody wants to fight.

"So it is written," he says, "go out and see daughters of Tsion to King Solomon" **the crown with which his mother crowned him** the crown came from above - from whom? First up to Einsof was that Ma'N, the prayer, but then it came from above from Einsof via binah to the king's head. And the king is z'a. And of course here on earth there really was a king, that it all happened in the same way, but.... Clear what it is? But it comes to the binah and the binah was the mother of King Solomon on earth and so is the binah.... See, as above so below. Downstairs you have the mother of Solomon as they are described in the Song of Songs, so also above: z'a and binah. Binah is the power of mama, who brings from Einsof that light on z'a's head. He had six sfirot and now he gets three, so he gets head - and on top of the head is what? The keter. The highest sphirah is the keter and the keter makes the crown of z'a. And later we will learn that z'a will get nine sfirot. Six of him and then chaba'd - chochmah, binah and daat. He does indeed get Keter from mama, we will all learn that. Now it's too much to talk about that.

Remember that very well, that z'a gets the crown from ima. It does not belong to him as it were. The binah, as it were, puts the crown above his head - what does that mean? That binah gives him a form of or makif/ambient light above his head. Just like an aura, he gets over his head from the ima/binah. And that is what we call crown. And here on earth king Solomon naturally received a crown of flesh and blood, but all in relation to the higher. That's what he told us.

"Look," he says in the Song of Songs, "to the crown his mother has placed on his head" **on the day of his marriage** Who did king Solomon marry on the day of his wedding? The intention is.... he is just like z'a. He is king and he is just like z'a. He married the Shechinah and he then obtained the kingdom. What does gaining the kingdom mean? The king obtains the kingdom. The kingdom is malchut, so all the forces that are under him and he must control them. He is just like z'a, and therefore the crowning characteristic of a king is mercy - a merciful, gracious king.

Look into our world, it always comes from a royal family or something ... leniency is sought. When someone is in prison, he asks for leniency, often from the king or royal family. Things like that ... a king must always be merciful and clement. Why is it like that? Because also the property of z'a in the higher, in the operating system of the universe is chassadim/grace. But the kingdom must be governed. The kingdom asks for power, for chochmah, for wisdom. That is what his marriage is. He received the crown at his wedding, his wedding with the malchut. And of course it is with the inauguration of the temple. He had built the temple **and on the day of the joy of his heart**. What does it mean on the day of his wedding? When he obtains gadlut, when he grows up and obtains 10

sfirot. When does a man marry a woman? I mean literally not figuratively. If he is already an adult. He can already make children and he can control his own left line, then he can marry a woman. Then he can correct his left line ... then he can handle the woman. That means he has 10 sfirot.

What does it mean on the day of his wedding? When he has 10 sfirot so gadlut, great condition. He has become king - as z'a. "On the day of the joy of his heart," heart is the body, so six sfirot, when there is only chassadim. Joy of the heart is chassadim, grace. Both of these must always be present. So if both of them are not present, no gadlut can take place - without it first being a small state. Small condition means that there is only body but that there is no head yet, no chochmah. This in between.

But now when we read the Torah and the Psalms, and we know a little how the operating system works, we can understand something. Not understanding but getting a taste in the holy books. The most hidden book is of course the Song of Songs, nobody understands that. Without Zohar that is impossible to understand, it is absolutely impossible. It is so high that we do not understand a word what it is about. And therefore quoting ... I can't translate a word, it is just like raping a text. I hardly translate it, only now and then and only with Zohar. Psalms too, but Psalms are somewhat lower. The Song of Songs may not be given to two people. Only a great teacher can pass that on to one student, his best student and only on his deathbed. He can pass it on to the other person - who must also have revelations - but only on his deathbed can he call someone, the best. It was the same in the history of this people.

Anyway that's how it is. Because why is it so strong? As I had said about those prisoners, it is the same here. Someone must be ready for that, to hear that.

He gave us something and we were able to make those connections a bit.

וזה"ס שהכ' היא כתר. והנה נתבאר ג' האותיות מ' ל' י'. והבן היטב.

And that's the secret he says **that the כ is keter**. because כתר/crown also starts with כ then we can understand that כ is crown. Because that כ, the crown, is given to the z'a. That כ is like malchut and through it she gets the crown. Then we can understand what he says that the kaf is keter. **And see explained here are the three letters מ, ל and כ**. we all had that from the king **And understand well**.

We continue with the basic text of the Zohar itself. Ot/letter kaf.

I will first translate the basic text, because that way we can also learn a little Aramaic.

לא) בההיא שעתא, נחתא מן קדמוהי את ק כ מעל כורסיה ד יקריה, ה אזדעזע ואמרה קמיה : רבון עלמא, ניהא קמך למברי בי עלמא, דאנא כבודך. וכד נחתת כ מעל כורסיה יקריה, אזדעזעו ר מאתן אלף עלמין ואזדעזעו כרסייא, וכלהו עלמין אזדעזעו למנפל. אמר לה קב"ה : כ"ף, כ"ף, מה את עביד הכא, דלא אברי בך עלמא, תוב לאתרך, דהא בך כליה, ש כלה ונחרצה אשתמע, תוב לכרסייך והוי תמן. בההיא שעתא נפקת מקמיה ותבת לדוכתה.

31) At that hour, descended before His face before the Creator the letter kaf from above His precious/noble/glorious throne, she trembled and said to Him: Master of the world, it is good for You to create the world through me, because I am Your glory. because why is that? The word for glory כבוד also starts with כ. And she says, "I am Your glory." **And when descended the letter כ from above the glorious throne of Him, 200,000 worlds trembled, and the throne also trembled, and all the worlds trembled and were about to fall . The Holy One blessed is He said to her: kaf, kaf, what are you doing here, because I will not create the world through you, return to your place, because there is division in you** look at the word כלה that starts with a כ and that means something of division. "For there is division in you," for the Creator has made the one opposite the other. "For on the one hand you have כבוד / glory, but on

the other hand there is also division in you, because the one opposite the other is made. Then you cannot become fit for it **"and full destruction audible, return to your throne and stay there. At that moment she went out of Him left Him and she returned to her place.**

אות כ'

(לא) בההיא שעתא נחתא וכו': באותה שעה ירדה מלפניו אות כ' מעל כסא כבודו. נזדעזעה ואמרה לפניו : רבון העולם, טוב לפניך לברוא בי את העולם, כי כבודך אני. כשירדה אות כ' מעל כסא כבודו, נזדעזעו מאתים אלף עולמות ונזדעזע הכסא, וכל העולמות נזדעזעו לנפול. אמר לה הקב"ה כ"ף כ"ף, מה את עושה כאן, לא אברא בך שובי למקומך, כי כך כליה, וכך נשמעה כלה ונחרצה, שובי לכסאך והיי שם. באותה שעה יצאה מלפניו את העולם, וחזרה למקומה.

31) He gives us the translation here, but we have already done a little translation with the Aramaic. **At that moment she descended etc:** and now the text comes in Hebrew **At that moment descended for His face the letter כ from above His throne of His glory. She trembled and said before him: Master of the world, it is good for you to create the world through me, because I am your glory.** look at the word glory כבודך the first letter kaf is written large to show that that was the motivation of her, that through her the glory of the Creator begins **And when the letter כ descended from the throne of His glory, 200,000 worlds trembled and the throne trembled, and all the worlds trembled and were about to fall. The Holy One blessed is He said to her kaf, kaf, what are you doing here, I will not create the world through you, return to your own place, because there is division in you,** look the כ here is indicated by a larger letter **and in you he adds is also audible the complete destruction, return to your throne** he will explain everything to us, he will not abandon us **and stay there in your place. At that moment she left before His face and returned to her place.**

This is the translation of the basic text of the Zohar and now he will continue to guide us.

פי', בההיא שעתא שהיתה המ' נושאת ונותנת עם קב"ה למברי בה עלמא מבהינת גילוי אור פני מלך בעולם כנ"ל, גרם זה לירידת הכ' מעל כסא הכבוד, שהיא עולם הבריאה ואזדעזעת ואמרה וכו' דאנא כבודך. ואז אזדעזעו ר' אלף עלמין הנמשכים מחו"ב דבריאה. שהיא כח"ב דבריאה.

Explanation, פי' is abbreviation of perush **at that time** text of the Zohar and then he gives it to us further in Hebrew **when the letter מ negotiated with the Holy blessed is He** really negotiated because it is written **נושאת ונותנת**, two words being translated as negotiating **to create the world through her** the letter מ **in the aspect of revealing the light of the king's face in the world** because מ said she was connected to two more letters ל and ך, which together they formed מלך.

And the מ said: "If I make gadlut - I come up in the head - then in the head it becomes מלך." Do you remember? "... in the head it becomes king and then I receive the light from above and I can bring it down and with that the g'mar tikun / final correction can be achieved." So at that time when that מ was negotiating with the Creator **as said above, that caused the descent of the כ from the throne of glory**, for the three of them are connected - מ, ל and ך - and when that מ went negotiating, descended that כ, dropped down. He is going to tell us ... because that כ who is like malchut she forms the throne for the king - מ, ל and ך - she forms the throne as it were and when the מ leaves she drops down, that's what he tells us **that it is the world of Briyah** so he dropped down to Briyah **and she trembled and she the letter כ said etc. that I am Your glory.** for the letter כ is the throne upon which the king sits, upon which z'a sits, and when the מ goes away, the throne that drops as it were from malchut from Atzilut to Briyah. And Briyah is already the world of separation; then of course the world experiences a sort of quake. Zohar only describes it through this language - this is how he describes it.

And then trembled ר is 200 and the אלף is 1,000. The gematria of א is 1, but אלף is the word for 1,000. So: **200,000 worlds** that is not symbolic to say "And then 200,000 worlds shook." We know that there are only five worlds. How do they get 200,000? He will soon explain how it works **which are drawn** worlds also mean steps, a form of steps **of the chochmah and binah of Briyah. That that is keter, chochmah and binah** the head of Briyah. and what numbers do we have in

chochmah? Thousands. And in binah ... He will probably explain what it is like. Then we have 1,000 is chochmah and abba ve ima we have, that is binah. Binah is hundreds. Two sfirot of 100 then it becomes 200. And then there is chochmah, which is 1,000. Then it becomes 200,000.

Those connections just hearing, it is important to hear it. The most important study is Zohar. The light that we are drawing here with Zohar is absolutely Of course Tes is something completely different but here it is I remember that after the lesson from last time someone came to me and said: I understood correctly, or not, about something we discussed in the lesson. But I did feel a warm stream coming in. " And then I said, "Then you understood correctly." Not what I'm drawing... don't do that with your head. If you get the feeling that a warm current is coming in, then you have received it. Because most of what I tell and what the Zohar tells with words, with the holy words is only a fraction of what comes out of the words when the light is drawn and that's what it's about. Clearly? That is what is caused by it and what your inner human, your true human receives. And not ... The rest of course comes, because if you don't understand something, then later you will see: "Hey, kaf is the throne of the Creator, that and that and that ..." and you will remember it all later. Step by step you will feel those connections. But not everything ... moreover you hear it for the first time.

When you hear it for the first time you should absolutely not think you understand. Want to experience it, make yourself receptive and then it comes. You let it come to you ... of course you first have to be open to it. And what is going to happen in you, what you understand or not, you should not worry about that. Because otherwise if you want to understand, it will only remain in your brain and that will die along with the physical shell. And what we learn always lives. You should never remember, I certainly do not remember what I am learning, that does not interest me, because it is going somewhere, somewhere in me I do not care where it all comes and it should not interest you either. When needed it will give its effect. That's what it's about.

ואזדעזע כורסייא, וכלהו עלמין שמשם ולמטה אזדעזעו למנפל.

And the throne trembled, and all the worlds also, and from there so from the throne and downwards they trembled, and they were about to fall. so from Briyah and down. Because Briyah, Yetzirah and Asiyah stand and fall by the grace of Atzilut of course. Everything comes from Atzilut and from their connection with Atzilut all life comes. So the connection of Atzilut with Briyah, Yetzirah and Asiyah is established by the throne on which the king sits, as it were. So as the Zohar describes us, the throne is in the Atzilut, as it were in the malchut. So the throne on which the king sits and the king is the z'a, the merciful king, and that is passed on to the worlds Briyah, Yetzirah and Asiyah. Then they can stand. But when the first letter, the מ of the word מלך king goes away, she went away and negotiated with the binah.

What does negotiation mean? Where did she go? That מ is z'a, we learned that. The מ is chesed of z'a and she started negotiating with the Creator - where did she negotiate with the Creator? Who is the Creator? Who now always receives those letters? Binah of course, abba ve ima. Who is the Creator we said? Ima, abba ve ima, of course abba is part of that, but that is the ima, mama. And where did that letter מ go? He went one more up to the binah to negotiate. And the כ in its own place ... because of course nothing disappears in the spiritual. Clearly? It always remains what once stood. But here is still the creation of the world. Once the world has been created, it is no longer a problem.

Notice what I am trying to put into words. Why is it here that the letter כ, due to the fact that the letter מ came to binah to negotiate with the Creator, that the letter כ began to tremble and the worlds below began to shiver? Nothing disappears in the spiritual - why did they have to tremble? The מ who went up to binah and still remains in its place because nothing disappears in the spiritual. Why

was there the danger that it would fall to Briyah? Because it was before the creation of the world. The world was not yet created, for the world that was created by the ב. Through the ב - at the end of the whole piece that we are now learning - through her the world was created. And when all the letters went to their own places, they all went to take their places, and then the world was steady. But negotiations are still taking place here. He will soon explain it to us, once more, but fine what all the meaning is of all those audiences between the letters and the Creator.

What I tell you is that normally there is no shaking - why not? See, we know there are states of katnut, small states, when there's only chassadim, seven, sfirot, three sfirot, five sfirot. And there are also states that the lower ones raise Ma'N / prayer and then it goes up and then comes gadlut. Then it means that malchut and z'a can ascend, up. And when malchut rises up, the lower ones have no support that are under her - Briyah, Yetzirah and Asiyah - but that no longer happens. Why? Because the world is already created. Because always when malchut goes up ... suppose gadlut is caused by the actions of the lower ones through prayer or by good deeds of the lower ones then the prayer goes up with malchut and z'a to binah. Clearly? But they always remain in their own place. Remember that very well. When the world has already been created, they will always remain in their own place, but they will receive extra thanks to the good act of ima that caused it on earth. And then the higher worlds, as it were, receive a supplement and they also give this supplement to the lower, just as a "windfall" just as, say, a financial year passes. The government that looks and says: "We have a windfall" and then they give ... The government has received that windfall. They have made a calculation and see that an additional 5 billion has been added. "Nice, what should we do? We also give a supplement, ten euros to the people. " So that they at least give something to the people.

A great thing comes, an argument and only to learn that, what we are going to do now, it is worth being born.

ביאור הדברים. כי אלו הטענות של האותיות לפני הקב"ה למברי בהו עלמא, הן כמו עלית מ"ן לקבל מקב"ה מ"ד לאותה הקומה השייכת למדתה של האות, ותהיה הנהגת הזו"ן שהם המשפיעים של העולם, בבחינת קומת מ"ד המושפעת על אותה האות.

Explanation of words. as he usually does. And now listen very carefully to what he tells us, because here is the essence of everything that we are now learning to the end. We still have about eight pages to go, the entire chapter of האותיות the Otiyot. Note: **Because these arguments of the letters for the Holy One blessed is He to by them let the world be created, those arguments are just like the ascent of Ma'N / prayer to receive from the Holy One blessed is He Ma'D** Ma'N/prayer are the female waters, and satisfaction of prayer is called the male waters. What comes from above are the male waters and from below come the female waters.

So what the letters ask the Creator is to allow them to create the world through them, he says, that's just like Ma'N. They bring prayer to Him, as it were, and He gives them Ma'd, He gives them, as it were, an answer to their question and also tells them about their qualities.

Their arguments are, he says, like taking off of Ma'N to receive Ma'D. Remember that: Ma'N and Ma'D **to that level of the letter that relates to the property of the letter.** So the answer from above comes as Ma'D which is related to the request, so let's say the Creator answers a letter according to its own property and that is as Ma'D/satisfaction, giving blessing etc. related to its own property.

And the governance of Zo'N will be because who comes before the Creator? The Zo'N, z'a and malchut. Because those letters, who are those letters? They are z'a and malchut and they come for the Creator, for the binah and they are born of that binah. But they come to Him through their attributes, and from above they obtain the Ma'D, the answer, the power corresponding to their attributes, and that power is then transmitted through that Zo'N, the letters, to all other regions, the lower regions **which governance they pass on to the world** everything under it, actually Briyah,

Yetzirah and Asiyah and all souls **in the aspect of level of Ma'D that is given on that letter.** what he tells us: the power with which one or another letter gives abundance to the lower ones, Briyah, Yetzirah etc., that corresponds to that Ma'd who one or the other letter receives from the Creator during her audience.

Again: a letter comes with an argument, every letter comes to the Creator with an argument. "I have that and that quality and it is good for You, the binah, to create the world through me." And the world is from z'a and down - everything there is called the world. And the Creator hears her and He gives her an adequate answer, an answer corresponding to the characteristic of that or that letter. And what does he tell us? The whole purpose of this article is that the answer the letter gets from Him He finally says "Go to your place" and such, but He also gives reasons why. He also gives the answer why He does not want to create the world through that letter. Because, for example, He says to kaf: "Stand in your place because otherwise ...". That answer from the Creator is the power that that letter takes from Him when it leaves the Creator, the binah. And with that power she goes the lower worlds - how do you say that? – to endow them.

Clearly? That is the principle he is talking about. Otherwise we don't understand. A letter comes there ... and if you tell someone it is just like a fairy tale. "A letter comes before the Creator and then it goes And 2,000 years before He created the world, He has entertained Himself a little bit with them That is just like a fairy tale. Zohar writes in this way to only let those who are ready taste the spiritual, but not the others "not to put a gold ring in a pig's nose." If a person does not ask, then you should not bother him, he is not ready for that. That is why Zohar describes in such a language ... just like the ancient Greek poet Aesop - in somewhat covert terms. Clearly?

Yehuda tells us the meaning of those requests of the letters and the granting of their requests.

וכן ענין תשובתו של הקב"ה לכל אות ואות מכ"ב האותיות דזו"ן, הוא בחינת הורדת מ"ד ויציאת קומת האור לשעתו, בשיעור המ"ן שהעלתה כל אות ואות.

We have put the point after "this sentence" there ourselves. It is not bad that we put a dot there, then we facilitate it and divide it into pieces - divide and rule, but in a kosher way. And now, gently a great revelation what he gives us now:

And so is the answer of the Holy One blessed is He the binah to each letter of the 22 letters of Zo'N, z'a and malchut that is from the aspect of making Ma'D descend so from the male waters, from above, His answer is from above. So it is when the teacher and student ... if a student asks a question for example and the teacher gives him an answer, that happens in exactly the same way as with the Creator and the letters, but with of course one difference that the Creator already knows everything. He knows the qualities while the teacher only hears that question and raises it, as it were.

How does it happen? What is the entire procedure of asking questions and answering between teacher and student? It looks like that, but a student asks a question and what does the teacher do? He takes the question from his student and he does not immediately give the answer, because the answer must be that - we must also learn that, with what we are now learning - the answer must rhyme, correspond to the other person's question. Not only intellectual answers as stated in books - pay attention - but the teacher must take the question into himself and further give it upwards, just as if the teacher himself asks a higher person a question. And then an answer comes and you have to give the answer to the other one. It is not something that should make sense, as it is all in booklets. It is his shortage, he is asking a question. Maybe I can explain to him three hours on his question, but who am I to do that? I don't know his need.

Two ask a question, one asks a question that way and the other has another shortage. Then I have to absorb his deficiency and I will continue to bring that extra up to my teachers, from what I have learned, Zohar and other things that I have built up ... I am going to give it there. The answer then comes from above, not to me, but to him. It comes through me of course, but the answer, Ma'D, comes for him. Of course I receive my portion of the answer given to him from above. He receives

his portion when I open my mouth and that is not mine, that is not my answer, but that is the answer that covers his need at that moment. And not that I tell him "the truth itself", that is not the intention. The intention is that I only attract power from above to that extent, the answer to his question, as it were, covering his need, his deficiency. But in three months, if he asks me a question three months later, it can be at a completely different level. You can ask the exact same question in three months and you will be given a completely different answer. Clearly? A different answer may be given in three months; not that it is completely different, but dressed differently.

And so he says that the Creator, the binah as we know, gives an answer to every letter related to that Ma'N, to the female waters. Someone who asks a question, who gives those feminine waters, as it were, and he raises them. And whoever gives the answer takes the male waters from above.

I am in that kind of feminine waters all day long when I'm busy with the Zohar. Why? It gives me life. Instead of walking around like a peacock that I know something, I try... Just like the man we said was a family man at home, a strict master, but at work - he works somewhere with Phillips - he is a subject with respect to his boss etc. etc.

So what does he tell us? Once again: "And so the answer of the Holy One blessed is He to every letter of the 22 letters of Zo'N -z'a and nukvah- in the aspect of the descending of Ma'D/male waters" **and the release of a level of light appropriate to that letter**, so that is the Creator's answer, so in terms of powers, the answer is only the power that he gives to that letter. The letter raises a force and then another force comes which gives it, as it were comprehension **in the degree of the Ma'N** so in the degree of prayer, or feminine waters **which each letter makes rise**. to the same extent they receive from the Creator Ma'D, the answer from the Creator, but Zohar, the Rabbi HaMenuna Saba, who wrote this article, he covers it with the powers of the words etc. etc. He was so great that even Shimon bar Yochai often says, "I learned that with Rav HaMenuna Saba," that was a great holy man.

וכשקומת האור התהילה לגלות הנהגתה בעולם, הנה אז נשמעה תשובתו של הקב"ה לאותה האות, כי נגלתה אי יכולתה להנהיג העולם מחמת האחיזה של הקליפה במדתה, בסוד, זה לעומת זה עשה אלהים, ובזה נסתלקה לה כל אות ואות והלכה לה למקומה.

And when the level of light begins to reveal the government in the world, so what the Creator gives of light, Ma'D, that goes to that letter and that letter passes that government of the Creator on to the world **see here it is heard the Creator's answer to that or that letter**, he does not describe it that easily. But what he means is: The letter comes to him with an audience, she gives him Ma'N, her question. He gives her answer and the answer becomes audible, comes to the ears, becomes reality, when that light spreads further to the administration in the lower world and then it is heard the answer to that or that letter. He will tell us further. See, He answers one of those letters, and she will use the answer to pass on that light to the lower ones. And when she passes on the power she received from the Creator to the lower ones, then it becomes what he tells us now **because now the inability of the letter to exercise government in the world is revealed because of the seizing of the klipah to that property** of that or that letter. Again: it is not easy, but it is handy that we do that again ...

So a letter comes to Him, she asks and he answers. And when does the answer come into effect, when does it become audible? That letter will apply as it were. The light she receives is the answer and she will pass it on to the lower worlds, to the next step. And there it appears that the power that she received from Him when she receives the light from the Creator she gives it further and then she sees one sees the inability of that letter to make the government permanent. So it is seen when it passes on to the lower, that that power is not enough, but that power is revealed by the light of the Creator. It is revealed, the inability of that property of that particular letter to let it create creation. Clearly? Why? The letter receives the answer and it gives it down. The lower receives that

and there appears to be a shortage. Clearly? That light that goes down and there appears to be a shortage for the light to come through. The light comes down through that or that letter and then it appears that there is a shortage. Deficiency is not caused by the light, G'd forbid, but by that letter, the property. Look, the letter doesn't matter which one, she's going to let the Creator's answer down, the light down. She will let it through - by whom? Through her own filters, filtration. And when it comes through her own filters then it is just like with a prism. Certain lights that come through her and cause sucking in below of klipot, unclean forces. And then it appears that that letter also becomes aware that the world cannot be created by her. Clearly?

So how does the letter know that the world cannot be created by her? Not only because of the story the Creator tells her "You can't do it, because there is destruction in you ...", we learned that, they are all words. Of course it is. But how the mechanism works, that the light comes as an answer to her. From her comes a question, as it were, a light up, "Give an answer", and from above comes answer: "No." Answer as light. And the light comes through her, through that letter, through her shape - for example through the letter ך - through all her configuration of that letter it comes down. And then it comes to the lower world and it appears that there is a shortage because of her, because of her filtration. The light that comes down as filtration, people feel that there are klipot there, the unclean forces are there and they start to suck in on that force; by the power, from the administration of that or that letter, that comes down to the lower, that shortage arises there. Because of that the letter that causes shortages ... she gives it to her children, to the lower and she feels that they are still crying, there are not enough vitamins, not enough nutrients, etc. She feels that the milk of her chest is not so good or something like that. Clearly? That is what he tells us.

So it is a bit clear that the light comes as an answer to the letter, which goes through the prism of the letter to the lower ones. And then it becomes visible that the klipot stick to that characteristic of that letter. That is why the letter itself sees that the world cannot be created by her. Why not? Because it cannot guarantee that through its quality the world will come to the final correction. And then she leaves the Creator, she goes to her own place and she is satisfied with her destiny. Then she knows her own place. Clearly?

We're going to continue a bit to finish this. There is a huge comprehension in what he tells us. Once again: "And when the level of light begins to reveal the government in the world, then see here is heard the answer of the Holy One blessed is He to that or that letter, for it is revealed her inability to control the world because of engaging/sucking of the klipah/unclean power to her property', so her property is not 100% okay **in the secret** of the principle **one versus the other the Creator has made** the system of pure forces and the system of unclean forces.

Never forget that on the one hand, on the right, is the system of pure forces, chassadim, and on the other, the system of unclean forces. Of course both forces are good which are in the holy. Because on the one hand is chassadim and on the other hand din and both are holy. But the effect of that...

Look, in the world Atzilut, those two forces are absolutely sacred. So on the right we have chassadim, grace and on the left we have that strictness. Both are absolutely functional, both are sacred, both are good. Only, the right side, grace, the manifestation is, as it were, receptive, warm, etc. and the left side is strictness. This is also necessary for the normal functioning of the universe, the coherence between the two. Mercy alone is not enough, on the other hand there is strictness. The two are both sacred in Atzilut. But when we come to Briyah there already exists a large system of unclean forces. Unclean forces are not the din self, din as it were from those two holy forces, but those that lean on the left, lean on the din - that is then the unclean system of forces, the unclean worlds, leaning on din and not the din self. The din itself is good.

And that is what he tells us that when exercising control in the world through the characteristic of that or that letter, it appears that the klipah is sucked in at the characteristic of that letter. **"In the**

secret from one against the other what the Creator has made." And then it appears that all 22 letters have a parallel in the unclean system of forces except - at almost the end of this article - the letter ב. And the letter ב is bracha / blessing and there is nothing opposite. I can say curse now, but it's not that, that doesn't exist. We will see why not. That is why the world was created by that ב. The Torah was created by the ב: בראשית Breshit bara Elokim. But א is also important, we will see that א will be at the head of the alphabet, we will see that at the end....

and therefore every letter went away from her so to the Creator **and then she went to her own place.** so first take off, take off does not mean she came up - remember that very well, don't think she came up somewhere. Now we know what it all is, of course she stays in her own place, but she rises up - how? By Ma'N. So not that the letter itself went up somewhere to the binah, that is not possible. Clearly? But her Ma'N, her request came there. Also the human cannot do it any other way either, even a saint, including the prophet, will never go anywhere to certain worlds and he will tell something there. Now look at Isaiah, where Isaiah was. He described that he was moved and that he was being taken somewhere, in the heavens and there he stands, as it were, with the angels, etc. Jechezkiel / Ezekiel, did he come there? Of course not, but in his Ma'N, in his request, in his purity, in his willingness and readiness, he could naturally also come to the higher worlds, but he stayed here on earth. The whole intention is that we do that here on earth and not up There was an Elijah as we know who was simply pulled up in such a whirlwind in flesh and blood that is beyond all our capabilities. We also have to learn how that works. There are - very rarely - certain people who had purified themselves so that their flesh no longer had anything earthly.

So clear what it all is? That not the letter itself goes up or so and goes to the binah, but it pulls from its own place ... She knows her own place, her own attribute and then she brings Ma'N up from the attribute to the binah. And the binah gives it back to her. Ma'D then comes to that letter and goes through that letter as through a filter and through it, it goes down. And then everyone sees that on the other side there is a characteristic with regard to that letter on the side of the unclean power. And there is sucked in, on that property, by the klipot.

שז"ס השעשועים של הקב"ה עם כל אות ואות של כ"ב האותיות, מתוך נתינת מקום לכל אחת ואחת לגלות שליטתה כרצונו, עד שיתבררו מאליהן מתוך חפצן עצמן, מי מהן זכאית להנהגת העולם על ידה.

And that is the secret you remember in the beginning he had told us that 2,000 years the Creator had fun with those letters? Because it was chochmah and binah. And chochmah and binah are of the order of magnitude of 1,000 - chochmah is 1,000. And then we have two, chochmah and binah that are two, then 1,000 becomes 2,000, 2,000 years. That way Zohar covers everything. And now he is going to reveal it to us once more: **from Enjoying Himself of the Holy One blessed is He** so the binah **with every letter of 22 letters** of the alphabet **by giving** how amused chochmah himself? How did the Creator entertain himself with those letters? **of a place to each letter to properly reveal her own attribute**, the Creator naturally knew every attribute of each letter. He gave every letter space as she wished to present her argument to the Creator. He started talking to her that way, answering, very friendly. That is what he says by having fun with the letters. So He gave every letter space that she could reveal her attribute - for her and not for the Creator. Clearly? Why did He speak with each letter? So that each letter would get to know its quality for itself.

Just as with the sacrifice of Yitzchak / Isaac - do you remember the sacrifice of Awraham? He had brought Yitzchak as a sacrifice. And when he had pulled the knife up to put Yitzchak's throat ... to kill him, as it were. At that moment an angel of the Lord appeared, the angel of G'd - what did he say? "Stop it, because now I know that you believe and that you listen to the voice of the Creator, that you are trustworthy." What is the answer? Had the Creator not known this beforehand? "Now I know you're okay." Had the Creator not known ... at the moment when he was really about to truly kill his son by being faithful to the Creator? Of course He knew it. Zohar also says it in a certain place, then he tells how that went. But what did He mean by that? "I wanted you to know that you can, that you have such great faith that you know for yourself that you are kosher. And not that I

need to know. I know of course." Clear that the Creator in the same way ... He invited each letter to have a conversation with her, etc.

Just like with a really solid company who knows in advance who is eligible. Even before the application procedure, people always know who is eligible for a specific position. For example, there are 20 candidates, they will still be in conversation with them if it is a good company. Yet this is not done to play comedy but to look at the others to tell them: "With your beautiful CV you will nevertheless be short of here, etc. etc.". And after such an application procedure, people really come out of it and are satisfied. "I have learned many things, now I have fallen short and now I know my qualities much more than before the application." We also see the same procedure here with those letters and the Creator.

The last few lines then we are already done.

He says: as long as He has played with it as it were **until they will be sorted out by themselves, by their own wish** all those letters knew at the end of all those interviews with the Creator **which of them** which letter **was suitable to by her property govern the world**. And therefore, afterwards, there could be no quarrel or jealousy between those forces in the universe. At the end of the application process, everyone understands that the letter ב is the only one that is absolutely suitable for creating the world through her quality.

וז"ש לעיל ותריין אלפין שניין עד דלא ברא עלמא הוה מסתכל קב"ה ואשתעשע בהו.

And that is what is written that we read at the beginning of the article **"and 2000 years before the creation of the world the Creator looked at the letters and entertained Himself with them."**

Lesson 57

One can only learn this knowledge by always ... never forgetting to bring yourself into the state in which you induce chassadim in yourself. Chassadim means giving. When you become receptive ... at that moment ... what do you do with it? With that you bring yourself into the state in which you receive chassadim. You yourself, as it were, awaken that chassadim / grace, that grace goes up and you thereby receive light, comprehension in that grace. And as you keep becoming receptive, your receptivity becomes a shell for the light. There is no other way to receive light. That's why when I hear that someone says, "Oh, I've seen the light ..." and that he heroically tells about it, I know ... And I don't have to say anything. Because it is making yourself small and only then can you receive something - otherwise it is absolutely impossible. You can shout what you want, learn what you want, nothing helps. And on the other hand: just making yourself receptive means that you are already applying powers to dampen your ego, your self-love. Always tempering, always making it smaller as it were, and that then becomes a shell to receive the light.

For example, the Zohar for today is also a huge challenge for me. Sometimes there are things that I have thousands of questions about. I try to prepare it a bit at home but it will come at the lesson. I have to take a special position and it will probably come to me during the lesson. But sitting at home like that for myself, of course I do.... but how I transfer that ...

For me too there are huge questions that ... and if you start to ask yourself what is this and what is that, then you are lost. What is given to you at that moment to experience do that. What is not given do not do. And don't think, I want to know. Even if someone else tells me something, it is not necessary. And if the other person says, "I know," I say; 'No that is not necessary'. That is the wise attitude. I don't need to know more than what is given to me. You will make every effort and you will receive something again. It is about what you receive and not what.... Also with every lesson we have here from Zohar you what you receive individually that is what matters and the other person also receives his way. Each of us has our own soul, our own unique soul. And we don't know, but one is from keter and the other is from 1/3 keter and the rest is from binah. There are different variants and not just 10 ... there are all variants of those 10. Everyone experiences this in their own way. And at the same time there are fixed places where we learn on the ladder of the Tree of Life. On the one hand, it is always recognizable when someone talks about it and comprehends what we now learn with the Zohar. Two people can always communicate about what we are learning if they comprehend it. If they don't comprehend that, you can talk what you want with someone else, but then you will not come out. And two kabbalists, or just two people who learn that, have absolutely different souls. It may be that one is very high and the other is in a very different way ... a very different soul. Totally different as it were and yet they can communicate with each other. Different colors but the place is exactly the same. They don't experience it that way ... it can be placed, always placed in a certain place, but it is always eternal.

That is why someone cannot say: "What I experience that ...". No, on the one hand you experience in your unique way, which is unique for your soul. And on the other hand, it must be compatible with some different kabbalists ... because there is no difference with regard to that, no difference of opinion about Kabbalah. Can you imagine? In other structures of teachings they can say, "Well, that one rabbi said this and the other said that." That is also not wrong because there are different perspectives. It is not that he is right and the other is not right. But in Kabbalah there is no ... one experiences that and then one can talk about it. But it is not that there are two opinions. There are some things that are very high for example in the Arich Anpin and in the Atik that are very high places spiritually. Rabbi Vital, who writes down Ari's teaching, then said; "I don't remember exactly what my rabbi told me etc." And some things ... if one says if there is a certain doubt it means that man ... that structurally certain things do not ... I cannot exactly explain how it all works, but this is not the doubt that earthly doubt is what we found in the doctrine itself. There are certain things that,

for example ... people know what is there, but how that is structured they do not know with certainty. But then, for example, one gives three variants of how that can be.

How wonderful that there is that wisdom, that even the greatest Kabbalists do not dare say with certainty how it works, but they want the students, that others do work. Ari has said many things and he said some things: "That is it, but here it can also be so". He said that in a special way to allow us to penetrate at such a high level and not that he is going to chew it for us. Clearly? And then we say: "Yes, that is that and that ...". But what you experience right now is important, that is important and not what ... It is always what we do personally.

Below the basic text of Zohar, above the comment HaSulam is a small line:

דרך אמת ד בריאה.

They are a few words, the first two words are printed in bold in the text and then you have the letter **ד** and then you have a parenthesis and then there is something else **בריאה** Briyah. And what is printed in bold **דרך אמת** derech emet/**the way of the truth** that is the name of the commentary that is brought / quoted here - a piece of a special commentary is given here in this Zohar edition - and in which the work of rabbi Moshe Cordovero is quoted. That was a great kabbalist just before Ari or actually Ari's contemporary and the abbreviation for him is Ramak. He had written a book, a large book of around 850 pages. I also have it in an electronic file a great book and that is called Pardes Rimonim/Paradise of pomegranates. Pomegranates, I don't know why he called it that way, but pomegranate means ... What is inside of a pomegranate? Those seeds and those are just like the merit of man or those seeds are like prescriptions, all those things as it is in the Torah. It is suggested that if you see a pomegranate inside ... that is given as a symbol, that there are 613 seeds for the 613 prescriptions of the Torah. And that may also be what he suggests. Of course we also need to know a bit.... We also learn a little from him. I, too, occasionally read that comment to see what he says. Small pieces, because we can only learn the commentary from Yehuda of course.

We are still busy with the letter **כ** and the letter **מ**. And then came the letter **נ**.

ועם זה תבין שבעת שהתחילה המ' לגלות האור הגדול שלה בעולם, גרמה לכ' לירד מעל כסא הכבוד.

And thus you will understand that at the time when the letter מ began to reveal her great light in the world, it caused the letter כ to descend from above the throne of glory. so the **מ** and the **כ** stand side by side and yet it is strange to our feeling because we know that nothing disappears in the spiritual. And now the letter **מ**, the letter **מ** of z'a, ascends to the binah, to abba ve ima to present itself as it were wanting to create the world through her quality. Why is it at that moment that the letter **כ** threatens to fall/drop down? We know that nothing disappears in the spiritual. When the **מ** goes upstairs then the letter **כ** goes with her and at the same time she also remains in her own place because nothing disappears in the spiritual. So remember that very well - we all know that - if one element of the Tree of Life pulls up through us, it will be in a higher position as an addition. But he also remains in his own place, always, it cannot be otherwise, that is the spiritual. You have to remember that. It's just like with a movie. If you look at a movie, that a movie was made, then always in the following box is an addition to what was before. Clearly? When a film is made, there are a huge number of frames, and when a film is rotated at a certain speed, we see the movements - a person moves himself - but if we just look at those negatives, we see that every movement is a bit like a partial displacement, but nothing disappears.

It is the same in the spiritual, nothing disappears. And why does he now say that if **מ** comes to the great state, receives the great light ... we know when **מ** receives the great light ... **מ** is chesed from z'a. And when that **מ** in the great condition rises to the head, as we have seen, then in the head the king is, as it were, called out with the letters **מ**, **ל**, and **כ**. And then there comes an enormous great light from the king and that is spread to the world, to z'a and beyond. But then why, with the rising of that **מ** in the head - is it causing that **כ** to fall down? He will tell us a

little bit, but just a question for us that it is a bit interesting. In any case, I suspect that it only took place once in the presentations of those letters. One-off, I mean before was something like that too - do you remember? - that the Creator said to the letter ט: "Go to your place because they need you those הנופלים fallen. And that was of course a one-off in creating the world, as it were. Where the letters of z'a stand for the Creator, therefore, stand for binah, chochmah and binah, abba ve ima. And there they are qualitatively told what their characteristics are. But once the world has arrived that it was created by the letter ב, so that the Torah is given and all letters are already in their own place, then of course it is no longer the case that the מ climbs upwards and causes that the letter כ would fall down from the throne. That is no longer possible. So this is just what I wanted to say.

But this only applies to creation as it were. Those letters were already registered in their places as it were, only they themselves did not yet know. The forces of z'a had not yet come to pass in those letters, and so the Creator now told them so that they clearly knew their designated place. This for a moment, so that we understand what all that is is that he suddenly says that the rising of the letter מ abandons the letter כ and causes that the letter כ now descends from the כסא הכבוד /kise hakawot. That is an important kabbalistic concept for us. כסא is throne and הכבוד is the glory, "the throne of glory". He is going to tell everything, I don't want to anticipate him. Let us follow his argument.

So there is such a thing that that כ is above ... We see here that the letter כ is normally above the throne of glory and the מ, which is what we need to know look, we just need to know what we learn ... how something occurs, in which way. But not why, that is not yet everything he says to us that is enough. Because first he says that the letter מ in the great condition starts to shine and goes up and thereby causes the letter כ to descend from above the throne of glory. That is what we need to know no more. And then he continues to tell us:

כי סוד הכסא הוא בב' בחינות: א) שהוא מכסה על המלך, בסוד ישות חושך סתרו תהלים י"ח, ומשום זה נק' כסא מלשון כיסוי.

Because the secret of the throne what does throne mean? **is in two aspects:** 1) the first aspect. What does the throne mean? Note, look carefully at the text because only through the Hebrew signs can we become structurally wiser. Look what he tells us. Look at the third word in this sentence הכסא - what letters does that consist of? ה is only the determining article. He is now going to tell us from the word itself the properties of what is "throne" **that is in מכסה** the same letters are used כ and ס with the meaning of covering. So the whole power of 'throne', its whole essence is from one perspective **to give cover over the king**, we will see **in the secret of 'he would set up the darkness in his mystery' Psalm 18**, Something like that it is, it is really hard to properly translate the words of the Psalms. But we don't have to translate that nicely. So "the Creator will set up the darkness in His mystery." We see from this verse that there must be a certain mystery and that is associated with the word כסא throne, that the throne means that something must give cover to the king **and therefore כסא throne comes from the word for כיסוי cover**. He makes a connection between the two - in terms of spelling it is identical. The word throne has the same letter order as the word cover. That is important for us to look at the word from the holy language; then we can learn the secret relationships, powers of those words. It seems that they have no common sides and yet there are hidden connections.

That was one aspect.

See what we do is like an investigation. It's not an all-knowing story of me, it's research. And in terms of research ... it is work ... and also what I am doing now inside ... a huge request upwards and I do that to give us the comprehension. That is how it should always be with you. It is work, the text is like a means of communication with which you strive, humbly strive, also fight, really heroic. And at the same time the heroic comes through your struggle and humility with which you

want to serve the Creator, not through knowing, but serving. You want to penetrate because He told us to keep ourselves busy with the Torah. And with that you fulfill this requirement. And not that my head wants that I would rather do something else, but it is dedicated to us for our good and for all creation that we are concerned with that. And that is how we are going to do that now. Just try this and that and all sorts of things. Sometimes it's easier, sometimes it's obvious. As it is now, it is very high and not obvious. We must also thank the Creator for this, that we can learn little from it or not learn but experience, know as it were. Experience comes because we pull it all from above. And even if we cannot put it into words, it will definitely help us. The effort alone in what we do now helps us to read much more than all the books in the world, all of them several times. Clear, the attitude? Try to maintain this attitude, that is the winning attitude.

(ב) היא מגלה כבוד המלכות בעולמות, בסו"ה ועל הכסא דמות כמראה אדם יחזקאל א' והוא על ידי צירוף ג' האותיות מל"ך שאז אותה המלכות שנעשתה כסא המלך, ומכסה עליו, בסוד ישת חושך סתרו, עולה למעלה ונעשית ד' פשוטה שה"ס לבוש אל המלך עצמו

2) The 2nd aspect. We have seen the first aspect of the throne that it means "covering over the king," whatever it may be. And now the 2nd aspect: **She the throne reveals the glory of the malchut/kingdom in the worlds**, thus the malchut of Atzilut in the worlds. Which worlds? Of course Briyah, Yetzirah, Asiyah and everything that lives and etc. etc. So the 2nd aspect is that the throne reveals the glory of the kingdom in the worlds. We don't understand that either, but it will come. Step by step, he will give us.... I have all the evidence from Yehuda Ashlag that he never abandons us, that's why it's great. We may not understand that now, but later ... we always come out. That is amazing.

So once again, "the throne reveals the glory of the malchut," malchut of the Atzilut of course in the worlds Briyah, Yetzirah and Asiyah. That is already comprehension. **in the secret of the writing** and that is what Jechezkiel/Ezekiel had written in chapter 1 about the merkawa/chariot. The appearance of how the glory of the Creator I have also read that many times in other literature, but I could not It is so high, but the Zohar will soon show us what the merkawa is and what Jechezkiel saw, and what the relationship is and what Moshe saw and what the levels are. What level did Moshe's prophecy have and what level did the prophecies of the other prophets have? And what is Jechezkiel's prophecy about the third temple and about merkawa, that divine chariot with those three animals and man on the throne etc. etc. - where does that come from, from which world etc.? And we will learn what they think is the highest. Christians also often think that it is higher than everything. It is not so natural, because Jechezkiel saw all that ... first, he had had his prophecy outside of the land of Israel, in Babylon, where they had been exiled. It was a great prophecy of course. But he saw it from the world of Yetzirah. Everything is connected of course, all worlds, you don't have to... So that's why with us, whatever step you are on does not matter where, these connections are always fixed. He drew the image of the Creator, of that wagon, from Yetzirah. That, of course, is much lower than Moshe's of Atzilut ... It doesn't matter how, but that's how we'll see it.

That is what is written there at the beginning of Jechezkiel: **and on the throne** the same word is used here. "On the throne that he saw in his vision ..." **is the likeness/image of the appearance of a man** that is what he had seen on the throne itself. So that is also what he shows as proof that the throne itself reveals the glory of the malchut/kingdom to the worlds. He does not write that here, but I am still learning Zohar elsewhere.

So again: in the 2nd aspect it says that the throne reveals the glory of malchut to the worlds. And of course I had to find which worlds they are. I had to find out in a different way that what Jechezkiel had written, that he wrote it from the world of Yetzirah. We also see here proof that the throne itself reveals the glory of the malchut to the world of Yetzirah regarding the prophecy of Jechezkiel **and that is through the sequence of the connection of three letters מ, ל and ד that then this malchut** so the malchut of the world of Atzilut **has become the throne of the king**, step by step we will see.... we must always see all those descriptions on the Tree of Life. Then it won't be confusing.

And now look further he will tell us everything **and that throne must cover the king**, that too is ... all he is telling now ... no generation - I tell you - could get through that. We can, because the time is right for that. Soon we will see how amazing that all is **in the secret that He the Creator will put the darkness as His mystery**, so the letter **מ** malchut **that rises up and becomes ך** the end letter **kaf** See how it is written? From that letter **מ** its leg goes down **ך** - do you see it as it is written? **that that is the secret of that letter ך covering/clothing on the king himself** so that **ך** makes clothing for the king. And the king is z'a and that malchut makes clothes for him - how? Look, let's say like this: **מלך** is the king, first there is the letter **מ** and below that is the letter **ל**, we can draw that from top to bottom, we can also do it from right to left, that is the same. But let's do it from top to bottom:

מ
ל
כ

Of course we saw that with z'a, with the 22 letters of the alphabet, that the **כ** is earlier than **ל** and **ל** is earlier than **מ**. Of course it is, but here it was seen from top to bottom of the spread, the roughening of lights. But seen from above comes first:

כ
ל
מ

But seen from below from the malchut, the creation it is the reverse. The light is reflected from below, then the **מ** is higher than the **ל** and the **ל** is higher than the **כ**. So when we look at the 22 letters - it's not easy, but it's not hard to see those connections. When we see those 22 letters, then **י** is the keter of z'a, **כ** is the second s'firah and chochmah etc. etc. if we see that from above, in the spread, the roughening of kelim. But when we see it from below from the reflection of creation, then **מ** comes first and that is lower and then **ל** and then **כ**.

We now look at it in that order that **מ** is higher, as it were, qualitatively than **ל** and then **כ**. That's why I draw it from top to bottom. Then **כ** is malchut - why? Three letters and every three letters ... If you take a Hebrew word, it consists of three parts. The first letter is as the head of the partzuf, the second letter is as the body or torso of a partzuf, 10 s'firot, and the lowest is as malchut or the base of that word. So those three letters that now form the word **מלך** king. Where that **ך**, the last letter regarding that king, is malchut. Clearly? Because otherwise we would think why is it malchut, because we saw on the scale of the 22 letters of the alphabet that the **כ** - do you remember? - is chochmah of z'a. And here he says it's malchut. It is malchut because the word **מלך** ends with that **ך** and there is already the end in that malchut.

And how is it that the malchut, as it were, makes the covering from/to the king, that he covers the king? He will also tell us that he gives him the crown - how is that possible? It's possible. Look, the light comes from **מלך** from the top down, from **מ** it comes to the **ך** and **ך** is then malchut. The reflected light always comes from the malchut, so malchut starts reflecting the light, or via the malchut the Ma'N/prayer rises. Z'a - how much s'firot does he have on his own? Z'a has six, chaga't and nh'y. That is his characteristic, only chassadim, only body. The malchut needs chochmah and malchut needs 10 s'firot. Her property is not six, she wants to have all 10. Now she goes Ma'N..., that is the same as or chozer, she reflects the light and that goes to him, z'a, and she does it for all 10 s'firot. And z'a goes again that bit that she had evoked from the light.... that goes to abba ve ima, to binah and that goes on up to Einsof. And it comes back from Einsof - and to whom does it return? - on the head of z'a. After that it comes to her because she caused it, the malchut. But first it comes from above what she, malchut had called.

Before it comes to her, it first comes to the head of z'a, he had no head, he only had six sfirot - his own characteristic is only chesed - and now he gets the head from above as Ma'D/answer on the prayer of that malchut, his own first three sfirot, keter, chochmah and binah – z'a now obtains that. By what? It is caused by that malchut. So that is seen as if the malchut reflects all 10 sfirot to him. He has six and she is about to cover him by the 10 sfirot of her. So she covers him as it were with the head, with the first three sfirot, keter, chochmah and binah. From below it is like a sleeve for the top where a kind of light comes in and therein is z'a. He only has six sfirot and she does her prayer or how you do that and then it goes for 10 sfirot. And through her, through malchut, z'a obtains the head, the covering.

Clearly? You don't have to ... a little bit so you can understand. But broadly speaking: that that malchut causes him to be covered and that malchut is then the throne, the throne of the king: מלך the word king and that ך is then the malchut and that is then the throne. That is what he tells us here in the first aspect that the malchut is the throne that becomes cover, that makes cover for the king. And the king is z'a and she covers him. That is also something that actually takes place every Friday night for someone who celebrates Shabbat.

On Friday evening, six days of the week of struggling and working of a person, etc., etc. - it's all necessary - are over. Man lives in clean and unclean powers all six days a week. And when he stops everything on Friday evening - of course it only has to do with attitude - he stops working, he stops everything. Z'a only has six sfirot and then in the evening.... who is king, who rules in the evening? Malchut, dinim, strictness. Then on Friday evening when Shabbat begins, the malchut starts to swell. The malchut will also swell, as it were, with the person experiencing it - why? Z'a his kingdom is in the morning or during the day, z'a is chassadim, grace, that is only during the day. But in the evening, man stops everything, turns himself into a closed circuit - of his inner self. Clearly? He does not go outside, he does not watch TV. He has enough days, six days to do that. No TV, no phone calls, nothing. He absolutely makes himself one with the universe. And that causes the malchut to swell in the evening - and how does it swell? She is going to grow, because there is no more room for leaks. In the week we have many leaks ... that one calls and that one calls leaks, real true leaks, water leaks somewhere etc. All kinds of problems, it is all necessary. And also unclean forces and unclean thoughts, but not here on Friday night. That malchut is about to set up and if you let yourself go, then you surrender yourself, you also have the feeling that the malchut, the female part in you, is going to swell and that is stronger than z'a in the evening. He only has six sfirot and she will 10 over him... then you still have a head, she is going to raise a head above him from bottom to top, because she is lower than him.

That is also what he says it will be covering for the king, for z'a. And then it is also said that when the righteous will be in paradise - and also it will be in the future world - that "the crowns will be on their heads". Crowns means that the malchut then makes the crown for them. The crown is made by the malchut. So that Ma'N needs those two ... there is always that interaction, always that feminine and masculine. What we will always learn is those contacts between the two, those relationships between the male and the female. Then it will help you. Whatever he tells us here "the king's throne" ... the throne forms the malchut, the feminine part of the world of Atzilut and the king himself is the masculine. And she forms the throne for him. Which throne? On the one hand she is his bottom, as it were, the letter ך. And on the other hand she reflects the light up and makes the crown for him. That is why it is said that the woman makes the crown for the man.

Look at all those kings in the world and also all those presidents etc. Who does politics? The woman does politics in bed at night, in the evening. They then lie and she talks to him and he says: "Well that lord that and that, that ...". And she says between her lips: "You have to do this and that." He does politics and the entire parliament and she whispers to him and she makes him a crown. That has always been the case, always a woman who then something in between ... and not only that

she does that ... A woman who on the one hand protects the man against all his wild things, but on the other he obtains the crown through her . He would not have hair on his head without her. What does that mean? Of course in nature he does not get hair from his wife, but it can still be that way ... The intention is of course for the woman to encourage the man to work. This is how we see it here that the woman makes the throne as it were for the man. And he then feels that he is seated on the throne. He gets the crown thanks to his relationship with his wife. Clear how that works? She is his throne, the king cannot be a king without a throne. Then he does feel the throne and she makes that or chozer/reflected light to him. She pushes him in a very subtle way, even instinctively, putting him to work, as it were. And thus he obtains wishes, even more wishes, deeper wishes. He himself doesn't need that, he just needs chasadim. He only has six sfirot in himself. And by turning it on, through her Ma'N - her prayer that she wants a cloak and everything - then it goes further up and he pulls it all ... He then gets the crown through her. Clearly? That is all the same, that is also what he is telling us here.

So always try to do it that way when you learn something and you feel that it is not running smoothly, do not fight, but long for it, try that. Clearly? If it is too high for you, then long for it again and bring it a little lower if you can't do it then you lower it Also in our world, a very good example is bringing it from our world then you see how all of that.... because nothing exists in the general, which also does not exist in the special. You must always know that, always bear in mind that every detail of creation contains everything that we are now talking about. We are now talking about the malchut of Atzilut and z'a and you have exactly the same proportions everywhere. Then project that on the male-female relationship, but in a good way, in terms of strength and not on deviations in those relationships. Then you see that z'a is male and she is female - that way. He only wants chesed/grace and only has six sfirot and she wants ten. Clearly? So who has more shortage? Of course she, because he only has six and does not need anymore, z'a does not need anymore. Men also do not need anymore, if he did not want a wife, it is absolutely not important for him to live in a house or to live in a hut. That is absolutely not important. With status it is exactly the same that is also a form of an image of a woman. Then he also wants to work for status, it doesn't matter what.

That way you can make it easier for yourself as we are trying to do it a little bit. But again: it is work that we do. So that way. And even if we didn't understand it, we still pull the light down. It is because of our effort and efforts not with the head, but efforts by making yourself receptive. What we try to do, always close your ego absolutely or put it offside when you deal with Kabbalah. Always leave your own self outside, put it somewhere as it were, somewhere in a new place that hangs completely down somewhere. But we don't have to deal with that when we learn Zohar, because then we are definitely not on the right wavelength. When you learn Shlavey ha Sulam then you can involve a little more earthly ... Nefesh etc. And when we learn Zohar we are on average somewhere in Yetzirah - great. Yetzirah and then a little raising from Atzilut and then again to Yetzirah and then a little Asiyah again and then making these movements again. And when we learn Tes it is even more, even higher. And when we learn from Ari of course then we are only in Atzilut. Sometimes we speak of the lower ones ... That way we can arrange our own inner structure, so that it attains levels.

שהמלך עצמו, שהוא ז"א מתגלה על ידה כנ"ל, גם נעשתה עטרה על ראש המלך כנ"ל.

So the malchut gives the casing/clothes/gives clothing to z'a. And then he goes on to say **that the king himself, who is z'a, who is revealed by her through that malchut as said above, she malchut too, has become as the crown above the king's head as said above.** I gave a bit of an introduction as to why that is. So the malchut causes crown of z'a. And of course it happens as a fixation, a moment, so not regularly - how do you say that? - not persistent. Because people do their business well here on earth, improve their actions, people here on earth improve their way, then at that moment when he improves, the malchut makes the crown, the crown goes on to the z'a. Putting the

crown on means, as I told you, that it all goes up. From below comes Ma'N and from above comes Ma'D. And from Ma'D, he gets the crown from above.

He gets the crown, means he gets 10 sfirot. Normally he has six, he is in a small condition and in a small condition the human being cannot make children. So if he then obtains 10 sfirot through her, he can now also pass on to her chochmah, wisdom. And she needs wisdom. She malchut, feminine, needs wisdom and not just the grace that is the characteristic of z'a, masculine. And then he comes to zivug with her. He is an adult at that time, he now has 10. So she urged him to have 10 and she now has 10. Now they can make zivug and children come from zivug. Children come from the meeting of male and female. What are the children That is that the light comes down through her, now they can give light to the lower ones. Clearly? That is what he tells us.

אבל בעת שהמ' התחילה לגלות אור פני מלך בעולמות בלא לבוש ך', הנה אז ירדה ג"כ הכ' מעל כסא הכבוד, כלומר, שהפסיקה פעולתה לכסות על המלך, וגם היא אמרה נוחא קמך למברי בי עלמא דאנא כבודך דהיינו שהנהגת גילוי כבוד המלך תשלוט בה בלבד, בלי שום כיסוי, דהיינו כרצונה של המ'.

But at the time the מ began to reveal the light of the king's face in the worlds without the clothing/covering of the ך', without interplay with the malchut. That means that the letter mem went up from his wife, the malchut, who thought he could receive light without her. So you can see it a little **see here then also descended the letter כ** or malchut, that feminine and also she then descended **from above the throne of glory**, malchut, the kingdom, the letter כ, she sits on the throne of the glory. And the throne of glory is the first four sfirot of Briyah. That is something new that I am telling you. So the first four sfirot of the Briyah - keter, chochmah, binah and daat - so the head of the Briyah, that is what we call **כסא הכבוד** kise hakavod/the throne of glory. Soon he will explain it to us wonderfully. And the malchut, that letter כ, is then, as it were, above that throne. Malchut of Atzilut sits above the throne and the throne is the four upper sfirot of Briyah, which form the throne. Why do four form the throne? Why do only four sfirot form the throne? Who can say that the throne is four and no more? [*Student: The four legs*] Very well, the four legs of course, each chair has four legs, so that way so that Briyah then has the four sfirot and they form, so to speak, the chariot, the chair so to speak. Kabbalists only use this language to represent the spiritual forces. And that's why they speak of the throne and things like that. Clear? But we will get used to that sort of parallel between the letters, between the throne and all that sort of things. So the malchut that sits on the throne and that is malchut of Atzilut, the letter כ. She then sits on that throne and the throne is the four upper sfirot of Briyah. And Briyah also has 10 sfirot of course, but the top four is the throne for the higher. He will soon give us a principle, we will see that very clearly.

The כ is malchut and it forms the covering of that throne, covering like ours so the covering of the throne on which the king comes to sit and the king is z'a. What is he telling us now? The king is the letter מ which then rises so he came from his throne, rose from his throne and he must always be connected to the throne. The king you cannot see outside his throne, he is connected to his throne, figuratively of course he is connected to his throne. So that מ came to the Creator on audience and she thought that through her quality the world could be created. And the Creator said: "No, you have to go to your own place. You are connected to the כ and to the letter ל because together you become king and the world cannot live without king. " Why not? Because there exists the connectedness - do you see that, which connectedness that is? The king is sitting on the throne. The throne forms the כ, it is the malchut the kingdom and below it there are the four legs of the throne. And those are the four uppermost sfirot of Briyah. In this way there is a connection between the Atzilut and Briyah. How can the king then pass on other than that way... ..the king is sitting on the throne and who can then pass on to the malchut and malchut is the kingdom. Just like in our world - the king passes on to his kingdom, etc. And he passes it on to another kingdom, ... so it is here too.

If the light comes from Atzilut, then the king gives it to the malchut, the malchut connected to the throne with the four upper sfirot of Briyah. And then he gives through the top four sfirot from

Briyah to the Briyah. We will still learn what the six lower sfirot of the Briyah are. The six lower steps of the Briyah are.... We sometimes saw movies about kings from the past. And always before you get to the king's throne - maybe it is the same here in the throne room, I don't know - there are six steps to the throne there. Here too it is exactly the same, that is also taken from the higher world. So the six lower ones of the Briyah they form the steps to the throne. And the throne, the chair itself, are the top four sfirot of the Briyah. What are the 10 sfirot of the Briyah? Those are six lower sfirot that form the steps to come to the throne and the throne are the four legs with the chair on which the malchut sits. Clearly? And it is normal that malchut - this is very important - of the higher step Everything I tell you is the laws of the universe, it is absolute, it is only incorporating into yourself. Those are the laws of the universe and they always work. So the malchut of the higher step becomes the keter of the lower step. "The last becomes the first," it is written. What does that mean? The last of a higher step becomes the first of a lower step. Malchut of a higher step, when he spreads down, becomes keter of the lower step. And she then becomes the throne, part of the throne, of the lower step. You see, I've already told many things what he will tell you later, but it may be necessary, a small, simple introduction.

So when that **א** ascends, so when that **א** itself receives those lights without the mediation of that malchut as the **א** did when she applied to let by her create the world then - well look what will happen then: 'see here then also descended the letter **ב** –so the malchut of Atzilut - from above the throne of glory.' Where is that? The throne of glory are the four upper sfirot of Briyah. So she, that **ב**, was above the throne of glory, above the Briyah. And now **א** goes up. And then the malchut no longer has any connection at that moment with **א**, with the z'a. Who can give her? Malchut has nothing of its own after the tzimzum/limitation. So if the **א** leaves the king by breaking the word **מלך** king.... **א** leaves and then that letter kaf drops, the malchut of Atzilut - where to? The Briyah, then she drops to the Briyah. And Briyah is the world of separation. She has no food at that moment, she cannot receive light from that king anywhere. The king then left, as it were, and she, the **ב**, descended to Briyah. That is what he tells us. And that is the problem that the Creator says to her and to those others: "You go to your place because the world cannot live without the king." Because without the king, the king's throne could not receive, so the four upper sfirot of Briyah, and then the light could not be transmitted downwards either. Overall we need this not in details.

that is, she drops to Briyah - what does that mean? **that she** the malchut, the **ב** **stopped with her operation/act to cover the king**, clearly? The king has now left and she the malchut always offers cover to the king. We just talked about the cover. Because of her reflected light, she makes the sleeve around him, so she can receive from him. She can receive from him, z'a, and he obtains the crown and head through her. And with head he also obtains the throne. So they both need each other, but she now thought, in the case of that **א** ... he says: "Even without malchut I can be proclaimed king". So that **א** who went to audience and said: "Well, I can bring the light on myself if I then ...". And that malchut, that **ב**, then descended to the Briyah. And if she descends to Briyah it means that she could no longer give him cover. So her feminine role is to offer cover to the king, to her husband. If she can no longer provide cover to him, she can no longer receive from him. Clearly? That's what he tells us a bit.

and also she the malchut, feminine, the letter **ב** said at that moment when he left and he wanted to be without her. And he thought that without her, he could put on the high light himself. And at that moment what does she do? She goes to the counselor and she says to him: "What is that? I am also an independent woman, I also want to be free.... and now I will decide what I want ". Something like that, do you understand? As long as he is with her, she will know her role. ... so in such a state.... look what she says to the Creator. She says exactly the same words: **it is good for You to create the world through me** watch what he says **because I am Your glory** of the Creator **that means that the administration of the revelation of the glory of the king is only caused by me**, "I am the carrier ...". Who then gives the king the glory? The woman, the malchut.

When the א sat in his place with his wife, so with the malchut, she had no problems with that, because she could receive the light from him. But now the א started applying and thought: "Well, I am getting a new higher job now." And the woman says "No". I give an example. There is such a thing in the law - that is really great in Jewish law, that is all 100% spiritual - that when the man marries a woman and let's say he is a scholar, or he learns Torah or something, or that if he is a certain trader, the woman knows exactly where she stands. How? Of course it is spiritual, but also physical, everything is connected. So if a woman married or marries - it is still in our time, but they do not understand how it all works - but if a woman marries in our time or in that time of the Talmud when they knew about the spiritual connections, between the root and the branch, then the woman knew exactly where she stood. She married, let's say, someone who learned Torah, just at the Talmud Academy, regularly, it was his job. Then she knew exactly where she stood. Why? As a scholar or someone who learns Torah permanently, he is obliged to make a zivug with her once a week on Friday evening or Friday night. At least once a week, at least. Then she knew exactly where she stood. Why is it like that? Because learning the Torah is not such a difficult thing, he does not have to cross oceans and he does not need many other things. Then she knew exactly where she stood. Let's say he goes into politics after so many years. And someone who is in politics or has a power office who may or may not ... because he is often in the tower of The Hague etc. may have intimate contact with his wife once a month. Of course it is also spiritual, but I just tell it simply on a ... So then, a woman who knew where she stood. And if someone did international trade, for example, then once every six months. It really was like that. Why? Because at that time they had no planes, those supersonic planes. He then went to America and after half a year she knew exactly where she stood.

And what is the story just like with the malchut who then left, upwards? After a while, someone who learned the Torah suddenly felt like trading. She married him when he was still studying Torah at the Talmud academy and now he is going to trade and he is going to leave somewhere to America etc. Clearly? Then that woman says: "I made him that ...". When he was still at home it was ok, she was satisfied with everything, but now she said: "If he is gone ... I made it so I deserve the same. I have made his glory, I have built all that for him through my hands." Everyone understands what I mean. "I married a scholar, a Talmud scholar and not a car dealer or anything else." Just an example.

And now we are returning to that א who is going to make a plea to the Creator and she then says: 'It is good for You to create the world through me, because that א is now gone that went up and that א thinks that he without me, without my cover, without my followers can get all that greatness and to the worlds.... And now You can create the world through me because I am the glory.' "I have caused glory to the מלך King, so I can do that to You." Who is the king here, who is the Creator here in this case? The binah. She speaks to the higher, she speaks to the patron of z'a. She says to Him: "That is, that the government of the revelation/unveiling of the glory of the king - of z'a - rests on me" - she says to the binah, to the higher than the z'a **without any cover**, so she doesn't need cover now because for that with z'a - watch what he says. With z'a - how was z'a? "I had to make cover for that z'a. Then the light came to me through z'a through the covering and from me back to the worlds Briyah, Yetzirah and Asiyah. And now that he had left, he went up and thought he could do it himself, "then just as that You can shine to me," she says to the binah, the king, "You can shine to me now, directly without the cover that I formed for the king, for the z'a. And then I can transfer it to the others myself. " Clear what I mean?

So she gets now - let's put it that way, let's return to that woman whose husband was first a scholar and then in trade ... and then he went to America for half a year etc. Then she comes to a great patron in her country, a king or something, a great one, and then she says to him who of course is higher than her husband: 'Give me this and that and that. I am willing to do something for that. Then

give it to me directly, not through my husband/z'a, but give it to me directly and I will continue to give that to my children and then on to the country etc. ". In this way she says it: "Because everything is because of me, all glory is because of me".

that is, she wants to be just like the wish of the מ. the מ also told the Creator, so the binah, that the Creator had to create the world through him, the מ. And now she says the same thing too. Why? He has left up and she cannot give him cover and therefore she can no longer receive from him. Clearly? He went to America and he had to earn first and then it was: "When will the money come?", That is by no means clear. "Of course it will come but I want it immediately. Why do I have to wait until the money is transferred? And my children I have to give ... etc. " Here is an enormous wisdom, an enormous....

ו"ש בההיא שעתא ואינו אומר שהכ' עאלת ואמרה קמיה ניהא וכו', כמו שאיתא בכל האותיות, והוא משום שהיא לא נתעוררה מעצמה, אלא עם שליטתה של המ', כי שליטת המ' לשעתה, הורידה גם את הכ' מעל כסא הכבוד שבעולם חבריאה כמבואר.

And that is what is written in the Zohar. And only with the letter כ is it written **that at that time** and the Zohar **does not say that the letter כ came** for the Creator **and said it is good for You** etc. the normal way as it was with each letter - remember yet? How did it start with each letter, the application of each letter? "And the letter came before the Creator and she said:" It is good for You to create the world through me." But the Zohar tells about that letter כ in a different way. He says: "At that time ..." - at what time? The moment that מ left, it was the turn for that letter כ. And not that it appeared specifically to the Creator as a separate letter according to the same formula that the letter that came there and there. Why? Because she was connected to that מ and now because the מ does not, as it were, need her, she could - and that is written in the Zohar - "at that moment" with different words **as it was with all letters**, with all the letters it was so that every letter came in and said, "It's good ...", but here it isn't. He says: "At that moment that she stayed without that מ, without that king"

and that is because she was not raised for it by herself, so she was not raised by herself to present herself to the Creator, to the binah, to create the world through her attributes. Only because of the מ is she raised now, but she was not originally raised to let by her create the world. Those are the connections. So she was not raised by her own initiative **but by the power/force of the מ**, so together with the מ she was raised. But if the letter מ, the king, z'a, leaves, goes up and he no longer needs her cover, then she also presents herself, as with that woman **because at that moment did lower also the letter כ of the throne of glory** so on the edge of the Briyah. She stood in the Atzilut and leaned on the throne of glory, that is the four upper, the four highest sfirot of Briyah. And thus she had to descend down to the Briyah, **which is in the world of Briyah as explained.**

Well, that's what we're struggling with a lot ... struggling in a good way, not struggling with ourselves or struggling to understand. But that has been given to us in all kinds of ways to find solidarity with the matter with which we are dealing. It is by no means easy, sometimes we - and I too - feel more kinship and sometimes less. I definitely did not know how to tell you this. I had at home I always do that, only with Zohar do I do a bit during the day. First, on the day of the Zohar, I am not going to do other things. Of course I am not going to learn that, but I am only going to prepare my lesson once with my eyes, sitting in my upper attic room. Maybe I only do that for half an hour, an hour. And just look at that lesson without thinking and then I definitely don't know how I'll explain that. Sometimes I know more, but today I didn't know how to do that.... For example, on that day I do absolutely nothing, on the day when I do Zohar. Only Zohar. Then I don't do anything. I mean that I walk pretty much like a mop all day. Then I talk to my wife or something. Not that I am preparing and that I know what to speak, but it is also a kind of prayer, attitude of "let it happen to us." Because if I were to tell it that way ... logically etc. then it would not say anything. I don't do anything on the day of the Zohar, so no phone calls, nothing for me all

day. Not that I concentrate on that Zohar, either. But I absolutely empty myself. First of all, I'm going to read for half an hour or an hour, forty-five minutes, that one page or one and a half what it will be tonight. Then I am going to incorporate that in myself a little but then I am not going to make logic just so. And not the rest and then I leave it too and then I don't think about anything all day. But I also leave it all I have absorbed it in myself. You should do that too. I have incorporated it into myself in the text, looking a bit at the text so that I will have an affinity with the matter. And then nothing more. And then I am going to... the whole day this and that, but do no other things, do not learn a lesson or do any other Zohar. Because Zohar and Zohar are two different things, that is like day and night.

It is important what I say now, it is absolutely important. It is a method. I am in the 9th part of the Zohar myself and we are now in the 1st part. If I started to occupy myself this day with the place where I am sitting, that is a totally different world, I mean a totally different experience, a different image, a different place in the spiritual. Like here it is Atzilut for example and there it is Atzilut ... but there it is from another department there they show me ... in part 9 they take me to a certain room of a kingdom. That is a very different room than what we have here. A totally different room than what we have here with other powers in it and other people in it, a different Creator in it I absolutely cannot reconcile it with that. So I am forced to learn absolutely nothing on that day. Because you are not allowed to do two things ... naturally if you learn that at home that is something else. But for me to teach... that way. Because what am I doing then? I pull the forces down and I can't confuse that then I can't bring the forces down from the 9th part and a little from this part. It must absolutely be attracted from one place. You also have to learn how to do that. You can also learn other things in between but always start with something that is most difficult for you and then you can do something else for example. I would say always start with Zohar and the Tes for whom does Tes. But they are different studies. Of course it overlaps a lot but the intentions are different from Tes and Zohar. It is high but in what way you do that ... just work on that.

Clearly? Every time, every lesson you take at home must be work with you, inside it must be bubbling, at the same time love and struggle. *Student: Just like life?* Exactly, just like life and just like a true relationship between man and woman ... does not matter, man-man or woman-woman, but between two people. It is struggle, love and everything at the same time, all of life is in such relationships. And so you have to project that exactly onto the text you are learning. They are not words. And what I can bring down during such a lesson is ... of course the majority, maybe 99% what you have to take from a lesson from Zohar are the vibrations inside. What you feel from those vibrations through what I tell are not my vibrations, because those vibrations I did not have all day. Only those vibrations that I pull because of who's sitting here ... then I come to the lesson like a mop. Because first I have to get lower for all of you for the lesson. Gradually I am going to shorten all your shortages during this lesson.... I incorporate the current condition of you in myself just like a sponge. Like a sponge, I take the deficits on myself at that moment, I put it in myself and then I pull it up again and then I give to that Zohar.... and then I tell you. So in my story, what I tell and how I tell that is important, because it's not just all the same, Zohar. Another Kabbalist could do that in a different way or I could tell it to someone else in a different way, not absolutely, but a bit differently. But that is in line with your state of your shortages of your desires. Everything that comes from you that I take to myself and I bring that up and from above I bring it down to all of you. I don't know which part is for you or for you or for you. Clearly? So listen at first, your ears must open, be open to the Zohar, to the text Zohar what I tell. Your heart must be open to the vibrations that you hear in my voice, not just voice but everything from my vibrations and from those vibrations you receive much more, much more intensive Zohar than what I say with words.

Do you understand what I mean? You must receive everything, you must receive the Zohar lesson through all your organs. Through your eyes ... you look at the Zohar at the text, you receive that in your head and through your heart you receive my vibrations. But it does not come from me, it is

definitely not my own input. You receive something else through your yesod, you receive other things through your heart. You have to perceive that way. There must be integral perception. when you come to the lesson. Integrally you have to take it with all your organs. Clearly? So also with your legs, with your feet, with your yesod. With everything that is within you, within your organs, you must observe the lesson. That is perception and not only with your head because then you can never ... that is not a true reality ... with your head only trying to get through, it is not the material. The way the Zohar tells is in words, but 99% man have to get through the words and get the experience of the spiritual that the Zohar wants to share with us in those two or three paragraphs. And then we only receive to the extent of our comprehension or it is not even our comprehension but what is given to us from above at that moment. I may already have a different story for myself, not different, but perhaps differently dressed. But here the story must be for you and for you, for all of you and at the same time for each of you individually. Because from above I bring for everyone as it were. That is how the Torah is given. From above is brought the manna. That is the manna that comes from above as a result of the piece of Zohar we learn. That is how you should see it and then it will go well for you.

Zohar lesson 58

It is important in the Zohar study to always bring faith, because we understand, as it were, less, or little, or nothing ... something "quirky". And that is why it is particularly important here to always switch off your ratio. You need strength and the power to surrender, to go beyond reason. It is really special ... because a person starts reasoning and thinking: "Well, I am going too slowly ...". A person wants to know and he says: "It's going too slowly. And it is very vast what we learn ". They are all kinds of reasonings and we must go beyond all reasonings. Like last time, it was very difficult to get through. That is how today's Zohar is enlightening. We should see it that way, one time this and the other time that. The one time we are more in the clouds, that it is incomprehensible and we know no connections and that is also not so relevant. But just it comes, step by step we continue. We must learn as Moshe did to always come into the clouds in the darkness as he came to the mountain and then always into the clouds and then again he could see and the clouds became for him - how do you say that? - clarified. And then he went into the next cloud. There is no other way. Anyway finding divine closeness is always that way. It is not in another way, it has not been introduced by us humans.

The Zohar still talks about the letter כ. We go on.

וזה"ש, אזדעזעת ואמרה ניהא וכו' כי בעת ירידתה מעל הכסא נזדעזעה היא ור' אלף עלמין שהם העולמות הנמשכים מחו"ב שבבריאה וכן וכלהו עלמין אזדעזעו למגפלי.

And that is what is written, in the Zohar itself she had trembled and said: "It is good for you ..." to the Creator "... to create the world through me ... etc" because in the time of her descending from above the throne she trembled and ר is 200 and אלף is 1,000 = 200,000 **200,000 worlds drawn from the chochmah and the binah that are in the world Briyah and so so it is in the Zohar 'all worlds were shaking and stood on the brink of falling'**. he gave a context and now he will explain it to us. 200,000 worlds that were shaking - why is that so? Chochmah and binah. Chochmah is 1,000, always in thousands, he always has the numbering of 1,000. And binah is hundreds and both are that will come. Let him first explain that to us.

This is important to us. The principles, the broad lines, are important to us. Some things leave you a bit like that ... and other things are very crucial principles. It is very important what he says now, because that is a principle. And you have to indicate all of these principles to yourself somewhere separately or somewhere with a pencil, because they apply always and everywhere.

Note, now it is very important. Very important what he tells us. Learn those principles and you will "see the forest behind the trees". Don't say: "Another tree and another tree. And what kind of tree is that?" "It is very important in this teaching the general principles, the higher the more covering the principles are and the more phenomena a principle can cover. Clearly? The higher we climb on the scale of the spiritual, on the Tree of Lives the more comprehensive the principles are, the laws of the universe. Clearly? Principles are the laws of the universe. In our world everything is concrete, you take a piece of chalk, you take that ... everything is concrete. And that is why it seems that everything is so disorderly and subject to chance. While the higher we climb in our conceptions, the more principles and even more global principles, with regard to everything that is underneath ... We will be able to oversee a huge number of phenomena by for example, one or another principle:

הענין הוא, כי כל הקשר בין עליון לתחתון, מראש המדרגות עד סופן, הוא ע"י מלכות דעליון שנעשתה כתר לתחתון וסוד הכ' ה"ס התלבשות המלכות דעליון בתחתון.

Note what he tells us: **The issue is it's about because any connection between the higher and the lower from the top/head/start of the stair to their end that is through malchut of the higher the connection is made which became keter of the lower and the secret of the letter כ that is always mind the principles.** What does it mean says he the letter כ? The whole essence of the letter כ is, he says: **the embedding/covering of malchut from the higher in the lower.** then we already have

something in our hands. That the whole purpose of the letter **נ** is to embed the higher into the lower. And the higher, he says ... What connection exists between the higher and the lower? Everything in this world, in the Kabbalah, is only the relationship between high and low. Everything in our world is built on the scale from high to low, everything, we don't see that but that doesn't mean it isn't there. So how is the connection between high and low established? That is a special principle, pay attention! The malchut of the higher that becomes the keter of the lower. Clearly? So the smallest of the higher becomes the highest of the lower. It is no different in our world, but that we understand that. The malchut of the higher that becomes keter in the lower. Of course not the malchut itself, but a certain part of it, an outer part of that malchut of the higher one then becomes keter of the lower one. Pay attention, that is an important principle then you will not get lost in all those words and all those many descriptions, you will continue to see the line. And then he says first he gave us that principle and then he tells us: "The secret or essence of that letter **נ** ", about which we are now learning, "is the embedding of the malchut from the higher in the lower". That is also our drawing... we try to represent it a bit of what he tells us.

Diagram illustrating the relationship between the Higher step (ATZILUT) and the Lower step (BRIYAH) in the Tree of Life.

The Higher step (ATZILUT) is represented by a red dot labeled "Keter" and "Malchut". It is connected to the Lower step (BRIYAH) by an "Umbilical cord".

The Lower step (BRIYAH) is represented by a pink chair-like structure. The Umbilical cord connects the "Malchut" of the Higher step to the "Keter" of the Lower step.

The Lower step is divided into six levels, labeled from top to bottom: Keter, Chabad, Chabad, Chabad, Chabad, and Chabad. The Umbilical cord is labeled "Umbilical cord" and "Higher step - ATZILUT".

The diagram also shows the "Throne of glory" and the "Keter of Briyah".

וג' בחי' יש בכסא. א) נק' שיש מעלות לכסא, שהן וה"ק של התחתון הנקראים חג"ת נה"י.

And there are three levels in a throne in the term "throne." And, of course, when a higher one clothes himself in a lower one - I am perhaps a little ahead - then the higher part of the lower becomes the seat or the throne for the lowest part of the higher. See, the lowest of the higher that is clothed, that becomes the highest of the lower. So malchut of the higher - let's put it that way - becomes the keter of the lower. Then we can also see it as the lower becomes the throne for the

higher. Clearly? The higher sits on the throne of the lower. So malchut of the higher who sits as it were on the throne that forms a lower step for him. Clearly? We try that a bit, it is a very important lesson and this also gives room for our imagination, good healthy imagination and also the power to feel those spiritual relationships. That is what the Zohar gives us.

"There are three aspects/parts in a throne." Note, that is very important: They are **1)**: the first aspect is called **six steps** real steps you see? that lead to the throne. In the drawing it is pink and below we see the six steps, which are represented as steps that go up and lead to the throne. As we will also see during the construction of the altar in the Temple, we can see something similar there. Anyway, the six steps - what does he tell us? The first aspect, so the first part of the throne, are the six steps that lead up to the throne. You can't climb the throne without going up those steps that those are **וה"ק** *vav haketsavot*/**six ends of the lower** What are the six ends? That is always z'a, from chesed to yesod. Always in every step you have z'a. So in other words you have six ends in every step. Chesed, gvurah, tiferet, netzach, hod and yesod those are six steps, but actually those are six ends of every step - every step has six in her body. Every step has a body and a head and the body is six steps - which six ends are there? Four points of the compass, high and low. That is the hallmark of the world. And the first time it came about was in the power of z'a. Z'a is the first to explicitly have the six in itself. The power of z'a is six ends. So every step has - what does every step have? A head just like a human - keter is just like a skull and in it we have two: chochmah and binah. So those are two mochin, the two lights in the head. And then we have six ends and that is called the body of every step. And those are the chesed, gvurah, tiferet, netzach, hod and yesod. This is how they are structured, but as I told you it is normal: four points of the compass and above and below. And that is called six ends.

What does he say then? That they - those six steps to the throne - are the six ends of the lower ones **called chaga't** chesed, gvurah, tiferet **nh'y** netzach, hod, yesod. Six sfirot, six ends

(ב) הן ד' רגלי הכסא, והן המוחין כתב"ד של התחתון.

2) The second aspect / element of the three elements of the throne. So the first element, we marked that in the drawing with a blue dot and number 1. So that is the first element of the entire concept of the throne. You see, it belongs to the throne. So we now see that those 10 sfirot are represented as throne. All those things that help us to experience that 10 sfirot. What are the 10 sfirot? From different angles. So six sfirot are the six steps to the throne, and those are the six ends of a lower step.

The second aspect is indicated on the drawing with a black dot **those are the four legs of the throne**, pay attention, this is very important **and those are the mochin** when we hear mochin, mochin comes from the word for moach / brain. And a brain that means in the head of a partzuf. Only words are used for people but people want to express the spiritual forces. If you hear mochin then it means chochmah and binah - but of course there are keter and daat. There is normally a middle line between chochmah and binah. And keter is actually just like with ours is a skull, but it is also seen as one of the sfirot. Together they are four legs - the four legs of the throne - and that is **keter, chochmah, binah and daat** That is the second element of the whole complex called the throne. And those are four legs of that throne and they still belong to the lower step, so they are the higher part **of the lower step**.

The legs of the throne are the upper sfirot, let's say the head of a stair step. And the six lower ones are the six steps, six ends of the lower - malchut he has not here.

(ג) היא המלכות של העליון היורדת מהעליון לתחתון ומתלבשת בו, שבדרכה של המלכות באים כל האורות מהעליון ומאירים בתחתון.

3) The third aspect / element **that is malchut of the higher** that I have also drawn above a higher step and those are adjacent, an adjacent step - the higher and the lower which are adjacent. **who descends** that I have indicated in the drawing with a black arrow **from the higher to the lower and is embedded in him**, in the lower. Being embedded in the lower means being higher than the

lower. Everything higher is embedded in the lower. So now there is talk of how it works the connection between every higher one with the lower one. The light always comes from a higher to a lower - everything higher that gives to the lower. So how does he say that? The malchut of the higher who goes to sit, as imagery, and descends to the lower and who goes to sit in the lower, in the head of the lower, which then becomes the keter of the lower, but who goes to sit, sitting on the throne of the lower and bringing with it all the lights of the higher and giving to the lower. Of course less than above, less than in the higher. Why less? Because malchut to descend down ... surely there is a form of masach between that malchut and the lower steps. There is a shape of a screen. That malchut cannot simply fall down because the lower one always has less power than the higher one. So what does he do then? Then the higher one that goes through the lower screen - the lower one sets up a screen for the higher one. He says: "No, I can't. That is far too far, I cannot bear that". Then the higher one compresses, making itself smaller, corresponding to the lower one that the lower one can handle. And then that higher malchut becomes keter with the lower, sits down on the throne of the lower and pulls all the lights from above **that through the way of the malchut all the lights come from the higher and they shine in a lower.**

That is what the drawing suggests. And that is also in Atzilut and Briyah, Yetzirah and Asiyah. Actually every step, you can imagine every sfirah like that. We can also present every 10 sfirah like this. The lowest of the higher, malchut sits on the throne of the lower. What for a lower is throne then it becomes... and actually it is true, because the malchut of a higher forms, as it were, the king, becomes the melech/king of a lower one.

Now he is going to explain to us why all those worlds started to shake etc. etc. and why the Creator had said to that כ: "Return to your place."

ולפיכך, בעת ירידת הכ' מכסא הכבוד נפסק הקשר של אצילות עם כסא הכבוד שהוא עולם הבריאה.

And therefore, in the time of the descending of the כ the כ it has always descended from the malchut of the higher to the throne of the lower. And look what he says: **of the throne of the glory** what stage is it now?

This is the normal stage that we have just discussed, so that the malchut of the higher descends and sits on the throne of the lower. That is a great thing, that is the connection, the connection between the higher and the lower. The way of transferring the forces from the higher to the lower. That is actually the only way, the only keshet/connection, between the higher and the lower.

But now what does he say now? That if that מ, the letter מ, that was connected to the letter כ when that letter מ had left for the Creator and left the letter כ alone ... then there was no longer any connection with the letter מ, because the letter מ that was connected with the letter כ. Because the letter מ is chesed and the letter מ connected the letter כ with the higher, with Atzilut. And now the letter מ is gone. Then the letter כ, look at that letter כ, which draws wherefrom? Where draws the letter כ its strength from? From the higher, from the מ, from the malchut of the higher. If, then, this connection is broken from above, one goes up as it were, then the letter כ has no connection anymore and it drops down to the step, like chesed, it drops down. And then, as it were, the umbilical cord, the connectedness, between the higher and lower is broken. And that is why he goes down and all the worlds that are under the כ, so chesed, gvurah, tiferet etc. six sfirah, they form all kinds of worlds, powers. And he says: "They are all going to shake and she herself is going to shake - why? She no longer has any food, no electricity, so to speak, from the higher. That's the whole story with that כ.

So one more time: And therefore, in the time of the descent of the letter כ from the throne of glory - the drawing shows the throne of glory. So when the letter kaf descends from the glory - which is indicated in the drawing with a line with an arrow and a red dot - and she descends to chesed, to that stair step **the connection of the Atzilut is stopped** and the Atzilut is then the higher step. **with the**

throne of glory and that is the world Briyah. The world Atzilut is above and where the throne of glory stands is Briyah. So the world Briyah is called the throne of glory. Everything comes, just take it in. The four upper sfirot - keter, chochmah, binah and daat - of the Briyah are then called the throne of glory. And referring to that throne the whole world Briyah is called, the throne of glory.

כי הכ' היא מלכות דאצילות המלובשת בכחב"ד דבריאה, ומשפעת לעולם הבריאה הנק' כסא הכבוד, את כל אורותיה וכיון שהכ' ירדה משם, נתבטל הקשר עם האצילות, ונודעזעה הכ', כי נפסק כחה מלהשפיע לבריאה, ונודעזעו מאתן אלף עלמין, שהם חו"ב, הכוללים את כחב"ד דבריאה. וכן כל העולמות אודעזעו למנפל.

Because the letter כ this letter kaf that in the drawing we see sitting on the throne **that is malchut of Atzilut embedded in the keter, chochmah, binah and daat of the Briyah,** The same malchut, only the principle he told us that malchut from the higher becomes keter of the lower. That is a very important principle and then we can see how that works. And then he says that the malchut of the higher that is embedded in the four upper sfirot of the Briyah and that is the throne of the lower. In this way, Zohar teaches us how we can experience it. And if we now make a new representation from the inside over those six steps to the throne, we see that there is a kind of hierarchical arrangement and then the throne above. And who sits on the throne? That is the power of the higher, the lower power of the higher, which becomes the highest in the lower. And that is the case with every sfirot. But he tells it especially now about the malchut of Atzilut and the connection between malchut of Atzilut and the Briyah.

and she that כ, or that malchut of Atzilut **who gives abundance to the world Briyah** so through that umbilical cord as it were, which I have drawn, he gives light to the world Briyah **who is called the throne of the glory,** that is important to us. If you hear "the throne of glory" in Kabbalah literature or you hear it somewhere in the Psalms ... They are beautiful words in the church or synagogue do they sing and understand a word? They do not understand what the throne of glory is, they do not know ... The highest they are going to imagine is the king who sits on the throne. But you can immediately see that in a prayer or in a Psalm is spoken about the throne, about the four upper sfirot of the Briyah and then you know what powers they are. Because the whole purpose of our study is to allow us to define ourselves internally, to have levels drawn up, through our study. Clearly? That it is defined that in us exactly the same as the Tree of Life is going to be built up according to forces. Then we can go down and up, sides, then we can all make movements from within. We will then be masters of our destiny as it were. Then you will not be subjected to all kinds of external things that have absolutely nothing to do with us. That we ourselves will do that step by step.

Look, for example, I can already tell you try with everything to raise chesed in yourself then you will always be saved. But how you do that ... step by step you have to experience that and then you have to build it up slowly. But you always have to build up chesed, never get angry, because then it makes absolutely no sense. You may not be able to do that now, but soon you can become the master of yourself. You need to know immediately that if you get angry or you are going to blow your face to someone else or something then it is a lost cause. Then you have to start again. I am not saying that something disappears in the spiritual, of course not. But why do you have to ... we build something up with such difficulty, all those connections, all those threads inside. All those threads that come to connection ... and we have to give that up by outward reactions or overreacting or something else ... Always chesed, always grace. Why? Then in every condition you form a sleeve in which you will experience the higher. Nothing comes from above, no light comes from above and the Creator never goes down or goes up ... everything that is written ... the intention is that you open yourself up and then you experience everything. But always chesed. I already say: "If you can't do that, always invoke grace in everything you do. Have you stood up on your left leg? Go to your right leg". "Yes, but how can that be ... I feel myself ..." You must be in charge of your legs and not that you say "I got up on my left leg". Then go directly to the right leg; you have to learn that. And even if you are a very hot or impatient person you can learn that. You can always learn that, because that's life. Only then will you experience all the good.

So that malchut, he says, gives all the light to the world Briyah who is called the throne of glory **and she gives all her lights** that malchut, it's not hers but what she receives **and since the כ now descends from the throne** into the Briyah. She is descending now because there is no longer any connection with that ח, because that letter ח started applying. And that letter כ must always be connected to that letter ח of Atzilut. But that letter ח went away and then the כ descends down from the throne **then is lifted the connection with Atzilut**, the umbilical cord as it were between Atzilut and the Briyah is being lifted. So that was no longer there. Of course we are now discussing the beginning of the world. When, after the creation of the world, every letter, every power of the Creator, had accepted its own characteristics, its own position through knowledge, not through pressure from above but through self-knowledge, through service, etc., and connectedness between all forces of the universe. Then of course it could not go wrong anymore, it was no longer possible for the worlds to shake because one force is leaving somewhere else, etc. That was no longer possible because every letter accepted its position. But here we are talking about the situation where the z'a and malchut, those letters came to the binah and raise their Ma'N/prayer/questions and from above light is given and that is Ma'D. The light gives, as it were, an answer and positioning to each letter.

So he says, "Because the kaf is falling down, the connection between Atzilut and Briyah is broken..." **and thus the כ trembled, because her power has ceased to give abundance to the Briyah**, when the כ is on the throne of the Briyah then she is always connected to the malchut of the Atzilut. Power can always come from Atzilut, light can come, to the כ and the כ gives it further to the worlds, the six sfirot - chesed, gvurah, tiferet, netzach, hod, yesod - these are all worlds. And of course later through the Ma'N/prayer and good deeds of man, they do evoke that. But when that כ that is connected to the malchut falls downwards, then there is no connection anymore. That's why the כ started shaking - why? Because it was stopped to give her power to the Briyah. Because the letter כ is in the throne and everything that is somewhere in it is higher than everything that manifests somewhere outside. Clearly? And something that is inside is the soul as to something that is outside. Something outside is body. The way man can function ... you can basically remove all organs from man as long as he lives ... only that and then he still lives - why? Because the soul is in man and not the organs make man alive. Similarly here, the כ, we say, who sits on the throne to give a picture. But in principle that is the inner side of the Briyah. And when that כ is gone, he no longer has the power to supply the Briyah with the light.

and went trembling 200,000 worlds, remember that very well that neither in the Torah nor in Kabbalah is anything symbolically said. If it is said in the Torah or in Kabbalah, "Tens of thousands, and tens of thousands of tens of thousands," then you must look for its meaning and not just a lot. So here he says, "200,000 worlds that started to shake," and then he tells us **that those are chochmah and binah** thus those two legs of that throne that are overarching for four sfirot - keter, chochmah, binah, and daat. For who has the powers of light, who are the bearers / transmitters of light? These are chochmah and binah and the keter is, as it were, a shell. We see that not here in the drawing, but in principle keter is just like a skull and it contains chochmah and binah. And daat is not really a sfirot, that is the power that is between them; it is the representative of the z'a, who has six ends at the throne.

So once again: daat is the envoy of the world - the world is all those stairs that we see here in the drawing, chesed, gvurah, tiferet, netzach, hod and yesod. And daat is the envoy of them, of the world - z'a is the world - by the throne. And now we all see what the throne is. The throne is chochmah and binah and daat is then representative, but it is not that he is a force in itself. He is the representative at the head, just as an ambassador is a person who represents the country. Similarly here, daat always stands between chochmah and binah. Keter is a shell, a skull, that makes all the happenings in the head possible.

So that chochmah and binah, he says **are the overarching two sfirot of the entire head, keter, chochmah, binah and daat of Briyah**. that is all the world Briyah, the lower step what we have now said, regarding the higher step that is Briyah - in our case. **And so all the worlds were shaking and about to fall.**

We leave a moment to say why he says 200,000 worlds. He connects it with the sfirot chochmah and binah of Briyah and those are two. And why are it 200,000? We will see that. It is possible that chochmah is always thousands and the binah is hundreds, then we have 200 and then it is 1,000 and 100. We have 2x of 100,000. Clearly? So again. Chochmah is always thousands. What are all those numbers of 1,000 and hundreds and tens, etc.? How can we see that? Is it agreed so? Nothing has been agreed, everything is according to strength. Malchut is always "singles." I mean, you always have to see if we are talking about kelim or lights. So Malchut stands for singles - from 1 to 10 - that means from 1 sfirot to 10 sfirot. Malchut has in itself how much sfirot? From 1 to 10. And now z'a - how much sfirot does z'a have? Also 10 but he is just like malchut but then in power 2 - just like with math. Why? Malchut has 10 ... so ... 1 to 10, then it must have 10. And binah is 10 times more than z'a, it is just like z'a but then 10 times. And chochmah is then 10 times like binah. Later it becomes more clear. Then it becomes together 2 sfirot, chochmah is thousands and binah is hundreds. And then it becomes $100,000 \times 2 = 200,000$. In this way, strengths are indicated.... He says "200,000 worlds". Why? The worlds now start from Briyah. And those chochmah and binah, in terms of their positioning, they have ... everything that is above has everything that is below. Chochmah has the thousands and binah has hundreds, that is one hundred thousand and two that is then 200,000 So 200,000 worlds, means 200,000 units of light. And if you go down then you have z'a who has a lot less, z'a has tens etc.

It will come, everything will become clear.

כי אבדה מהם כל חיותם והשפעתם מעולם האצילות. וכן עד"ז יש לפרש ביחס של הקב"ה שהוא בינה עם הזו"ן דאצילות, כי המלכות של הבינה המתלבשת בז"א היא הכ' ונמצאה הכ' הזאת שהיא הכסא של הקב"ה השורה על הז"א, כי הקב"ה הוא בינה, שהוא העליון דז"א, והז"א נעשה כסא לבינה.

He told us in the previous line that all the worlds that were shaking and about to fall. Why? The umbilical cord with Atzilut was broken so they were about to fall. No more food came to them, the connectedness was no longer there. Just like with a fish when you take it out of the water and it has no water, it does feel that it is about to die. **For all life force and abundance of light that was given from the world of Atzilut was lost from them.** no more light could come from Atzilut because the כ went off the throne. Just like the king who sits on the throne and everyone feels "we have a king." And suppose the king is sick or he goes somewhere to another country, there is a little panic immediately. The entire financial stock market that is going to shake a bit ... comes with a bit of uncertainty. Why, what's the matter? Nobody knows. That is sometimes the case.

And also in the same way he has said that it is always the case between the higher and the lower **we can explain the relationship between Hakadosh Baruch Hu/the Holy One blessed is He** and that is binah. We said that the z'a, the letters that went up to binah, the Creator. **who is binah with the z'a and nukvah of Atzilut**, why? Binah from Atzilut and Zo'N/z'a and nukvah from Atzilut...binah is the higher with regard to z'a. Binah we didn't draw that, but it's the same. Binah from Atzilut is higher than z'a, it is one step higher. And in the same way you can show the proportions of them **because the malchut of the binah** We have seen an example with Briyah in the drawing and now we will do it differently. Let's do now that the upper part that we have seen as Atzilut, that that is now binah, so the partzuf binah. And what we see on the drawing as Briyah is z'a. The higher with regard to the lower. What will it be then? **for the malchut of the binah that is embedded in z'a** therefore in the next step, the lower step **that is the letter כ** the binah of Atzilut also has malchut, because everything has 10 sfirot. The malchut of the binah that also has כ. At her level it has כ. Then the malchut of the binah is embedded in the z'a, as it were, sits on the throne of the z'a **and we find this כ** of the binah that is now embedded in z'a **that she is now the throne** she

sits on the throne, he says she is the throne, but she sits on the throne **of the Creator binah**, so binah who sits on the throne of z'a **who rests on the z'a, 2** in this case is malchut of binah. That is just like binah and it now resides in z'a. The lower of the higher, the malchut of the binah becomes keter of z'a. It then sits down on z'a's throne. Z'a also has its own throne - which one? His four upper sfirot - keter, chochmah, binah and daat **because the Holy One blessed is He is binah**, he simply gives us other relationships **that that is the higher of z'a**, binah is the higher of z'a. It is simple logic, it is not difficult **and z'a has become the throne for the binah**. indeed for the malchut of the binah but the same binah. Malchut of the binah also has all the properties of binah. So here in this case what he is describing z'a has now become the throne for the binah. And in the beginning of the lesson we said that Briyah has become the throne of Atzilut.

There was just a discussion here. What should we offer as a sacrifice? We have to bring Nefesh.... Look, we said the human being has Nefesh, Ruach and Neshamah. Neshamah is the sacred part of man. How should you make that as an offering? It is not yours. Ruach is not yours either; how can you bring that ... it is only for you. It is written that in creating man - what did the Creator do? He has blown into his nostrils Ruach. And the soul comes to man later ... then you don't have to ... but what you have to give up is your Nefesh. And that Nefesh is.... we never speak of meat as a sacrifice to the Creator. We never talk about that. Of course people naively think that this is the case. Of course that the body itself does not taste all that misery ... Nefesh is something very fine that is spiritual and at the same time it is completely against the body, but it is not connected to the body. We also just had the last few lessons, night lesson about Ari where he describes that very well. That also at night the Ruach that leaves the man at night, it goes up to its source, but Nefesh never. Nefesh always floats above the bones of man.

And Nefesh is naturally connected to the blood. Blood is very closely linked ... in what way ..., the spiritual cannot have any contact with the material. But blood is also material, but there is a very fine sublime correlation between ... and that is actually the connection between the spiritual and material, through the blood. It is very closely linked ... and therefore the Torah forbids man to eat blood, that is a prohibition for every person, if man does Even religious - does not matter who and does not matter whether he is a Jew a Christian or a Papua or whoever - it should not be eaten the Nefesh. So if a person, for example, eats black pudding, delicious on bread, then you know, then you violate... I know that blood has already solidified, it is no longer fluid, but you shouldn't do that. You have to be careful to do that. Because there is a prohibition there in the Nefesh. We don't understand that. Therefore, when we fast - we have no food and drink supply - we lose blood during the fast day. And losing blood is counted as a sacrifice. As if we really give our blood. And giving blood is like giving our Nefesh to the Creator.

Of course it is great for who can do that, there are people who can fast. But of course you have to be careful because sometimes a person can be proud of fasting. He must do that for himself. There are people who engage in self-chastisement, then they fast ... when you fast and you feel that you cannot learn because of that fast, Kabbalah. You get tired or you will tolerate that but at the expense of your learning then you should not do that except those few special days. For example, we only fast four days, four times a year that are really necessary. There are many more of those days but we do four, just like YKVK. It is all spiritual. And such a day like Yom Kipur, if you do not eat and do not drink, absolutely nothing, and with the right attitude, then at the end of that day you are just like an angel. I mean inside.

Look, we always have to bring in food and that makes us tired, mentally. But if it is not there, there is no receiving... then all leftovers will be consumed on their own, all the surplus nutrients in you and all the surplus blood cells are then activated, removed from all corners of where they are located. So also from those cells that are malignant. That also means where the unclean forces are, then those leftovers ... because there is no supply of food, an enormous purification is done there.

We continue with the Zohar.

ונמצא שנפסק בירידת הקשר של הבינה עם הז"א, כי הכ' ה"ס מלכות הבינה המתלבשת בז"א ומשפעת לו כל אורותיה.

And so we find that with the descending of the binah to z'a, the connection between binah and z'a has ceased, you see, there must always be a connection between the higher and the lower. And that is why, for example, if someone does such a study as we do, where.... for example, there are external students I have never seen and they feel a connection with us. And that connection exists as it were between the higher and the lower and then they also have supply from above, they can also use the energy. And if they leave that then it is gone, then it is as if the human being is thrown away somewhere in the canal or something. It really is true like that. There are people here who have experienced that too. Then it is as if you are being knocked out. Just like with the cold winter at night ... that you are just thrown outside from a nice atmosphere with a heater and a glass of wine and everything, but then you are thrown out. That is how it really feels like if someone.... Only later do they wake up when they leave the study, then step by step, not directly, then it breaks. Man is gradually eaten by his bad principle, by his real bad inclination he is eaten and he does not see it until he wakes up again and then It is good that he wakes up and then he can still salvation is given to everyone, but man must be steadfast to really save his life, spiritually.

Look at what he says to us: "So we find that the connection between z'a and binah was stopped with the descending of the binah to z'a ...". And we have learned - do you remember? - with the letter ס that the fallen, z'a and malchut from Atzilut receive all the light from the samech lights, the lights from the binah that watch over them and they do not drop them to the Briyah **because the letter כ** in this case of what we are doing now, the letter כ: **is the malchut of the binah** we now speak of the higher step as binah and the lower step is now z'a. Then that כ is now malchut of the binah **that is embedded in z'a** in this case, z'a is the lower part that is on our drawing and above is the binah. And that כ: **it gives z'a all lights from her.** from the binah. He now gives all the lights of the binah here to z'a, to all the sfirot of z'a.

It is exactly the same as what we had at the start of the lesson. There we spoke about the malchut of Atzilut which then becomes the כ of the world of Briyah. And that's how he told us now ... higher, between binah of Atzilut and z'a of Atzilut.

ולפיכך נודעוה היא עצמה, דהיינו שנפסקה יכולתה להשפיע אל הז"א, וכן אודעוה מאתן אלף עלמין, שהם המוחין של הז"א הנק' חו"ב, וכל נק' כחב"ד, שהם ד' רגלי הכסא כנ"ל, כי כל השפע שלהם נפסק וכן כלוהו עלמין אודעוה למגפול, שהם וה"ק דז"א, חג"ת נה"י, שהם כוללים כל העולמות שמתחתיו, כי נאבד מהם כל שפע הבינה, וכיון שנתרוקנו מאורות אצילות נודעוה ליפול לבי"ע דפירודא ולהחרב.

And that is why she that letter כ that trembled herself, that means is stopped her ability of that malchut of the binah to give light to z'a, and so also 200,000 worlds trembled, here too in z'a we have 200,000 worlds. Because now it is no longer Briyah. Look z'a has chochmah and binah too. Just like at Briyah, we had said 200,000 worlds. But now it is, in this case what he now tells us, chochmah and binah of z'a, they also form 200,000 worlds **that that are the mochin** we must always look at chochmah and binah they are mochin and mochin means light in the head. We will see later that daat it is a derivative of the mochin. **of z'a they are called chochmah and binah, and all of them are called keter, chochmah, binah and daat,** together, but the characteristics, the real mochin, are the chochmah and the binah. He already explained that. Who now in the z'a **that they those four** that mochin that he is talking about **those are four legs of the throne** which throne is that? Z'a has thus the throne of z'a **as said above, because all abundance of them has now been stopped** because the connection between the binah and z'a has been broken

and so all the worlds began to shake and were about to fall, he now says which worlds they were. Just as we talked about Briyah in the beginning, **that his six ends** six sfirot of z'a: chaga't chesed, gvurah, tiferet **and nh'y** netzach, hod and yesod **that they** what means those six? **contain in themselves all the worlds that were under him,** look, in the beginning of the lesson we had

spoken about Briyah, that the six of the Briyah were all worlds that stood in the Briyah and down. And now we handle - where are we right now? We are in the Atzilut, in the binah of Atzilut and the relationship between the binah of Atzilut and the z'a of Atzilut. And what does he tell us? The six ends of z'a, so chaga't nh'y that form all worlds from z'a and down. So six of z'a and then we have the worlds of malchut of Atzilut. And then we have Briyah, Yetzirah and Asiyah. All worlds included from six sfirot, six ends, from z'a. That way we will always see those relationships

for it has been lost from them all the abundance of the binah, the connectedness and since they have emptied themselves of the lights of Atzilut they have therefore no lights of Atzilut they trembled so not to fall into the Briyah, Yetzirah and Asiyah of the separation of the Atzilut and to be ruined. why did they shake those worlds of z'a and malchut? They are located on the outskirts of Briyah, Yetzirah and Asiyah. Those Briyah, Yetzirah and Asiyah regarding the Atzilut are the worlds of separation, there is no real light of chochmah like it is in Atzilut and therefore they now began to tremble because the next station is the world of separation with regard to Atzilut. Clearly?

That is what he now told us about those two relationships. The same proportions but then between the malchut of Atzilut - that was at the start of our lesson - and Briyah. And now he tells us about the relationship between binah and z'a. That is exactly the same. Clearly? And that is how we can see it with every 10 sfirot.

And now, imagine you are on a certain step. You also have that 10 sfirot of your current condition and then you also have malchut of the higher step that you are already experiencing. And that malchut of the higher step seems to be growing, it becomes keter of your step that you are now in. There is also such a thing that people will feel at a certain moment if they go too far, in the way that people do not learn, for example. After two days ... but if you don't learn Kabbalah for three days, you ask for problems. Where do you get the power? Whose? We have nothing of ourselves. So two days ... actually you have to do something every day, but after two days ... That is why the synagogue also reads Torah twice a week - on Mondays and Thursdays and even on Saturdays - so not three days without Torah, because man then becomes like a black box. You always have to deal with that. Why is that? Then you always have the umbilical cord to yourself. By learning the Torah - Thora and Kabbalah is the same - we learn to keep the umbilical cord connected to the higher world, to the higher step. If you don't do that and say: "Now I don't have time, now comes the weekend. And what I have not learned the whole week, I will now do it all in one". Then you drop, while you think maybe Sunday I will do, but you sink lower and lower every day until the moment when you feel.... If you learn well, you must feel that trembling inside, that you feel inside that you tremble that you are so long... In other words: it is as if you fall from the Atzilut into the Briyah.

I really feel it that way. A technician comes to my house and he goes a bit like this or that, then I feel that I am half an hour ... but not anymore, because then I feel ... not that I am sinking but where I have been and where I want to be.... Then I feel that I am also shaking inside. I know that he will leave soon and for me are two sentences from Zohar.... the intention...., only opening the Zohar or opening Tes, that already gives salvation, immediately that gives salvation. Why? You then immediately connect the umbilical cord with the higher step, direct, absolutely direct.

We had a leak on Yom Kipur and it started leaking, especially on Yom Kipur - because we must have a shortage, a perfect shortage, so that was great. My wife walks over to me and says "The dishwasher is leaking." So I say: "That's great! See how Kadosh Baruch Hu, how merciful is the Creator. He now gives us a perfect deficit. " Because I felt that I lacked nothing at the Yom Kipur. I absolutely did not want food, I was not interested in that. I didn't feel it problematic that I didn't have to eat or drink. I probably already have reshimot/traces in me, that I know I can do it, it's no problem. But I had to have a shortage on that day and that made a nice shortage for us. And my wife always went there to look and I said, "Don't look there, it's okay. Do a bucket. "

But trembling, it is good if you tremble if you feel that you have been without Torah for so long, without your studies, and then it is good that you tremble. Because that trembling will then keep

you from descending to the lower. *Then you get the bill presented..* Bill ... you are the bill. You present the bill for yourself. From above people never present bills to people, never. Only man himself forgets the Creator, he forgets the higher, he breaks the umbilical cord. And of course it is then your own problem, never from above will be something to man.... we will see it

Look at what we are all learning today about the higher step that only wants to give, that wants to do nothing but give. But if the lower one breaks that connection, then it is the lower, not the higher, that is the fault. And of course it is good that the lower than trembles. Because the trembling is going to make the lower one ... it must be that he is going to raise Ma'N again. Ma'N means pulling up again and letting it go back bringing up the Ma'N will bring you back into that connection. And the malchut of the higher who is going to sit on the throne of you again. You must always feel that letter נ in your deepest depth. Somewhere, in the deepest depth of yourself, that נ must always be present. And for that you always need to bring on chassadim, grace. Always, no matter in which situation, you must always say ... you must make an effort from below that you see it as love, chassadim, chesed. Then at that moment when you from inside bring about chesed, produce love, that means that at that moment you re-establish the connection with the higher. And then you are safe, at that moment you feel safe. Clearly?

And vice versa if you feel that you are alone, sad, etc. that means that it is already the result of the fact that you have gone too far, that you have now been broken. And what should you do then? Whining? Absolutely not, because at that moment that you feel that you are alone, abandoned, etc., then immediately do not think, do not look, do not search for causes, but directly from within generate the forces that you are yielding chesed, mercy. That is not something that you think: "Oh, now I do that," but you have to bring in strength because you can't do that without strength. And then you have to trust, bring faith. You can't do that without faith. And then that connection comes back to life and that is a feeling that you have come home to Mom and Dad who always love you. Really, such a feeling. That must also be the case with you. But look for that in the Torah, in your connection with the Creator. And when you learn Kabbalah it is inevitable that you will always find that umbilical cord again.

וז"ש, אמר לה קב"ה וכו' כלה ונחרצה אשתמע, תוב לכרסייך : היינו כנ"ל, שמסבת ירידת הכ' מעל כסא הכבוד אודעזעו גה"ר דז"א וכלהו עלמין אודעזעו ליפול ולהחרב דהיינו שנשמע כלה ונחרצה, שפירושו כליון חרוץ לבלי תקומה עוד. ולכן את מוכרחה לשוב לבחינת הכסא כנ"ל.

And that is what is written / said, in the Zohar itself the Holy One blessed is He said to her you see who the Holy One blessed is He is? Binah etc. **"Downfall and the cutting something like that is audible, because of that descent, because of that trembling, that fracture of the umbilical cord return to your throne":** we indicated that with a red arrow on the drawing. He says that to נ that is, as said above, what does that mean? **because of the descent of the letter נ from the throne of glory, the first three of z'a trembled** so the first three sfirot keter, chochmah and binah or you can also call it chochmah, binah and daat - the first three sfirot, who start shaking. Why? They came from the top of the head and went down to the body, not to their own place.

Student: Isn't the first three of z'a chesed gvurah tiferet? Yes, but if there is ... What does he say? If he said it would be the six ends then it is chesed, gvurah, netzach, hod and yesod. But now he speaks of z'a in his great condition - why? Whenever there is the presence of the throne of glory, that means gadlut. Clear or not? If a step consists, as it were, of only the six steps, but the throne is not yet installed, it means that there is no power yet to receive the great condition. Clear or not? So when that נ starts to descend from the throne downwards then it means that the gadlut, the great state of 10 sfirot, is broken, then you have as it were no longer a throne.

"And then," he says, "the first three of z'a," they are those who form the throne, "they then begin to tremble," **and all the worlds began to tremble** those worlds: **which are enclosed in the chochmah and binah** and those are 200,000 just like the Briyah but of a different quality, from z'a and down **and they were about to fall and be ruined ie that the downfall and the cutting became audible**, so misery became audible **that means a sharp downfall without the possibility of rising again** without recovery.

And that's why the Creator says to her. Now it goes between binah and z'a. And then the Creator tells her, that **כ** who had now descended **you are now obliged to return to the aspect throne, as was said above**. She had to return to her own place. She thought she could provide the world with light in this way, but it turned out not to be because she is not - how do you say that? - self-generating that letter **כ**. Each **כ** derives its strength from the umbilical cord that connects it to the higher one. That is the revelation that the letter **כ** received from the Creator, a great revelation. The **כ** is happy that she now knows her position, that she will never again try to pull away from that throne. From now on she will always sit on that throne in creation, for the **כ** is the malchut of the higher who becomes the keter of the lower.

וז"ש, בההיא שעתא נפקת מקמיה: מדגיש שוב לומר בההיא שעתא להורות כי ענין חזרתה למקומה לבחי' כסא, באה יחד עם התשובה של הקב"ה למ', דלא יאות לעלמא למיקם בלא מלך, כלומר, שענין הזעזועים שנתגלו בכ' בעת ירידתה מעל כסא הכבוד, דכלהו עלמא אזדעזעו ליפול, וענין התשובה של הקב"ה אל המ' דלא יאות לעלמא למיקם בלא מלך, הנה ב' אלו באו בבת אחת, והבן.

And that is written: at that moment she started to leave from Him, she left Him: **He again emphasizes** says the Zohar. to say that only about the letter **כ** is said "at that time" **at that hour/moment** because she did not come independently for the Creator but with the letter **מ**. Therefore, it is formulated differently than with all other letters **to learn that her return to her place on the throne that came along with the Creator's answer to the letter to the letter מ**, the Creator is the binah. The letter **כ** came together with the letter **מ**. And when the Creator's answer came to the letter **מ** at the same time, the letter **כ** knew its function **because it is not good for the world to remain without a king**, when the Creator, the binah, said to the letter **מ** - remember it still? - "It is not good for the world to stay without a king." And then the letter **כ** understood that the answer was also for her, **that is, the question of trembling that it was revealed in the letter כ at the time of her descending the throne of glory, that all worlds were shaking and were about to fall, and the question of the Creator's answer to the letter מ that it is not good for the world to be without a king, see here these two aspects that came together in one go, and understand that .**

The conclusion of what he tells us: Those two answers ... when the Creator, the binah, said to the letter **מ** - do you remember? - "Return to your place, because the world cannot do without the king". Because that **מ** wanted through her to create the world. But the **מ** is organically linked to **כ**. Then the Creator said to the **מ**: "Return to your place, because the world cannot do without a king." And at the same time, the Creator said to that **כ**: "Return and you **כ**, do you hear that how I said that to **מ**? The **מ** goes to her own place and you also have to go directly to your own place. You must now go to your own place from which you departed and you must now return to the throne of glory". So that **כ** forms the throne of the glory of the previous step and above that is the **מ** and they are connected to each other. The Zohar says that the Creator said that in one go. That is why, in other words, a different wording for the letter **כ** than for the other letters. Because she was subordinate to the decision regarding the letter **מ**.

This lesson was a bit more tangible than the last time. B'ezrat Hashem, next time we will start with the letter **י** - a very special letter. We will learn that and that is also very special, educational.

Lesson 59

We have come to the letter י. We now go to the Zohar text.

(לב) עאלת את ח י, אמרה קמיה : רבון עלמא, נחא קמך למברי בי עלמא, דאנא שירותא דשמא קדישא, ויאות לך למברי בי עלמא. אמר לה: די לך דאנת ט חקיק בי, ואנת רשים בי, וכל רעותא דילי בך, סליק, לית אנת יאות לאתעקרא מן שמי.

32) The letter י came in, she said to Him: to the Creator, binah 'Master of the world, it is good for You to create the world through me, and I am the beginning of the holy name, YKVK it is good for You to create the world through me.' He said to her: 'It is enough for you that you have been carved into Me, and that you have been written in Me, and all My desire is for You, the Creator said, ascend, it is not good for you to be pulled out from My name '.

אות י'

(לב) עאלת את י' וכו' : נכנסה אות י'. אמרה לפניו : רבון העולם, טוב לפניך לברוא בי את העולם, כי אני התחלת השם הקדוש, ויפה לך לברוא בי את העולם. אמר לה : די לך, שאת חקוקה בי, ואת רשומה בי, וכל חפצי בך, עלי, לא יפה לך להיות נעקרת משמי.

The letter י.

32) The letter י has arrived etc. The letter י has arrived. She said before Him: 'Master of the world, it is good for You to create the world through me, because I am the beginning of the holy name, YKVK of course and it is good/nice for You to create the world through me. He said to her: 'It is enough for you it must be enough for you that you have been carved into Me, and that you have been written in Me, so in My name and all My desire/wish is for you, raise, it is not good for you to be torn/pulled out of My name '.

Notice what he tells us now:

פירוש. כיון שהי' היא אות ראשונה של שם הוי"ה, דהיינו תחילת הגילוי ובחי' עליונה של האור הזה הקדוש, לכן טענה, שיברא העולם במדתה ויהיה גמר התיקון בטוח.

Explanation. Since the letter י is the first letter of the name HaVaYaH, so of the name of the Eternal one, haya hove yihye / He was, He is and He will be ie the beginning of the revelation and the highest aspect step of this holy light, chochmah of course that is why she argued that the world would be created by her and that the final correction would then be assured. clearly? Because the first letter of the name of the Creator is י and that is chochmah, the highest light there is. It is the light of creation. And she thought: if the world is created by me, then certainly it is that through me creation will come to the g'mar tikun, the final correction. And that had been the requirement.

וז"ש, אמר לה, די לך דאנת חקיק בי ואנת רשים בי וכו' : כבר ידעת, שענין השאלה והתשובה של האותיות, הוא ענין השעשועים דקב"ה עם האותיות, שהשאלה היא בחי' מ"ן, והתשובה היא המ"ד של האור העליון.

And that is what is written, He said to her, it is enough for you that you have been carved in Me and that you are written in Me etc .: and now he is going to explain it to us. Notice, now it is very fine what he tells us is great **You already know that the aspect of question and answer of the letters is the entertainment between the Creator blessed is He and the letters**, so for creation it was that the Creator who entertained Himself with the letters - and what does that mean? Pay attention, because that is actually the basis, the core of the article, what is going on. The letters all come apply as it were. **that the question is the aspect of Ma'N prayer/request and the answer is Ma'D** Ma'N is the abbreviation for mayin nukvin, female waters. Whenever we ask the higher it is feminine waters, whether a man does it or a woman does not matter of course, or that all humanity does it, we are all feminine towards the Creator, always. Because the feminine aspect - what does feminine mean? That an application comes from below upwards, from below upwards is

feminine. And from top to bottom is the answer, giving is male. So the question, Ma'N, is always what he says that the letters do. They keep coming up to Him. And the Creator's response is then Ma'D, in Aramaic mayin duchrin, male waters. So Ma'D is: **the answer of the high light**. the high light that is going to irradiate as it were an application or a request from a lower one. The letters that bring their request, their question up and from above comes a light, the high light that gives to them comprehension. And they come to understand from that light what their place is.

ועם זה תבין שהמלה די לך ה"ס תיקון גבול, בסוד שאמר לה די לך ואל תתפשטי יותר. כמ"ש לעיל בשם קדוש שד"י.

And along with that you will understand that the word די לך, day lach, it is enough for you that that is the secret of the setting of the correction of bottom/boundary. the light always comes from above and the light ensures that the lower one reaches a limit. Without a border, if the lower does not know a border - note - if the lower does not get a border then he cannot receive light, then he cannot be helped. So we must always know that we are getting a certain limit. Not that I set my own limits, that is not art, that is nothing. But that the light gives me the limit. Clearly? That is what he tells us.

So what the Creator says to the letter י: "Day lach, it is enough, it must be enough for you .." that means that the light says as it were: "Up here and no further" **in the secret that He said to her**, the Creator, binah, who said to her, **"It's enough for you and don't spread"**. we learned that and he is going to tell us, remember, freshen up with us.

As written above in the holy name of שד"י. Do you remember? When we had learned the letter ש, we had learned that this name שד"י, you pronounce the second letter as 'k', Shakkay, not to pronounce the name in vanity, but the second letter is ט and then you must pronounce it from the inside as 'd', and that is the name of the Creator in His capacity as the Almighty, from yesod When the Creator manifests Himself in yesod, of the higher of course and therefore also in the lower it is experienced so as Almighty, that is שד"י. And שד"י is a combination of two words: ש is "that" and י means "enough". שד"י, "that it is sufficient", "up to here and not further". And we learned that with the letter ש. Do you remember? He is going to remind us now.

כי אחר שהי' התחילה להתפשט באור הגדיל והקדוש הזה, הפסיק אותה הקב"ה, ולא נתן לה להתפשט עד הת' אלא רק בסוד הש' כנ"ל אות כ"ד ד"ה ולפיכך כי אמר לה, די לך ואל תתפשטי יותר.

Because after the letter י started spreading in this great big and holy name, the Holy One blessed is He stopped her, and He didn't let her spread to the letter ת remember that she was not allowed to come to the letter ת? Up to the letter ש, and at the letter ש He said to her: "Stop!" Because the ש is yesod. In malchut the light cannot get through, it is forbidden to get through the malchut. So then the light only came to the ש. And ש is yesod of the malchut. He says: "You can go to yesod ..." and that becomes the border, the bottom. We have talked about it being the second bottom. Until ש is allowed ... **and only in secret of ש** to the letter ש should the light come in but not further. He reminds us of that for a moment because that had to do with the letter י and now we also deal with the letter י. Then we spoke of the letter ש and what the letter י did to the ש. But now we are talking about the letter י of the name of the Creator. And י is the light.

Look, we have the name of the Creator, יהוה, and those are also kelim. But י is not yet a kli, if י comes then there is no kli yet. Keter and chochmah are not yet kelim, not recipients of light. Clearly? It is just like light. This is how we should look and know well - in five sfirot what is light and what are kelim? Even if we say there are five kelim - keter, chochmah, binah, z'a and malchut - only the real kelim are the lower part of the binah, z'a and malchut. We can also say that keter and chochmah are still light. It is still thin. Chochmah is a bit coarser, coarser than the keter but it is not yet formed into a kli.

Also on earth this is often the case, that for example it is said that up to eight or twelve weeks - there are different versions If a fetus is in the belly of the mother, of the woman, then up to eight weeks and some say up to 12, can it still come out or it may still come out, because it's not a

human yet. Because it does not yet have the necessary thickening, it is still slippery. Of course he has everything but he is still slippery, he is not yet.... That is also how it is with the light, that it is not yet a kli, it is still light. The same is when we speak of י as kli, so as part of one of the compartments of the kli it is still light. For the lower, it is light, for binah, z'a and malchut it is light. Clearly? Of course, in the י as a kli, as a compartment of a kli, there is no light coming in yet. The high light still comes in י as a kli. We must always know whether we are talking about kli or about light. A kli receives the light. So י as a kli also receives light, the high light. Then light that comes in י as a compartment of a kli is natural light that enters is light with regard to י which is a compartment of a kli. Then the light that enters is natural light with regard to י as kli. But the kli of י is light with regard to everything below. Does everyone understand?

So light that comes in a kli of י - because י is also kli or just the second compartment of a kli - the light that comes in with regard to י is light, that is higher that comes in. But the kli of י self that is thin. With regard to the lower, binah, z'a and malchut, the kli of י is so thin that it is just like light. They experience that as light. Clearly? You have to do that step by step.... So if light comes down... okay, we'll go on.

But that is what he tells us, that י was spread to yesod of malchut and that is ש. He says that is a great light. And that the Creator said to him: "Enough, stop," at the letter ש, "no further than the ש". Because that is the new limit, but not to the ת, to the ת it was not allowed. So to the malchut it should not be permeated.

for He said to her the Creator said to the י **"It is enough for you and do not spread beyond the letter ש."** Do you remember it? And the letter ש is the yesod of the malchut.

וז"ש, סליק, לית אנת יאות לאתעקרא מן שמי, כי אם תתפשטי יותר לא תוכלי להיות עוד קבועה בשם הוי"ה.

And that is what is written, in the Zohar 'Ascend, He said to her **it is not good for you to be torn away from My name, because if you were spread even further you would not be stuck in the name HaVaYaH.**" "So if you descend to the ת ... down there are all klipot and then you could no longer remain in My name". And if there are any questions, he will now explain that to us wonderfully. Clearly? So he says: "You may come to ש, the light may come from י, so from chochmah to ש, to yesod of the malchut, but no further." We must know that.

וביאר הדברים, כי אמרו חז"ל לא כשאני נכתב אני נקרא, כי נכתב אני בהוי"ה ונקרא באדני"י (פסחים נ).

Explanation of the words, because the sages used to say watch what is written here. Nobody understands what is written here, but it is simple and ingenious because it is Divine logic. You can learn the Talmud for 50 years and don't get it. I have been in all those Talmud academies but nobody could understand it. A few words what he reveals to us here is Zohar. Look, watch what it all is. Now, the next paragraph is really true, something like healing, a blessing will it bring. Everything it will bring if you do not fight with it if you want to contain that then you will contain what is written there. Because we are dealing here with pure Divine, uncovered Divine Absolutely the Creator naturally not as in His essence, but the purest Divine experience that is possible here on earth. Watch what he tells us. So: explanation of words, because the sages used to say the Creator, the HaVaYaH says **"Not as I am written I am called** because we know that one should not pronounce the name HaVaYaH as it is. And I could never understand why. And that people always say that they do that with fear and awe.... "Oh, you can't!" But why? In the past too, nobody could give me an answer and here it is in this paragraph, the Divine explanation. Pay attention!

So the Creator says through the words of the wise: **"Not as I am written I am called**, so YKVK, that is what is written, but they do not call Me by that **because I am written HaVaYaH** everywhere is יהוה written **but I am called Adni**. one never says HaVaYaH but one says Adni.... [student: Adonay].... if you say 'Adonay' then you have to keep a good eye on all the valves on the inside to ensure that it does not go to the unclean forces. Everyone understands? It is written differently and pronounced differently - why is that so? No one can answer you. Someone who does not learn Zohar is not qualified for that... .. Look further.... So why is it that the name HaVaYaH,

that is the name of the Eternal one that was and is and will be, but He is called differently. Even on the Day of Atonement, people do not call His name that way. Of course in the temple, something was mentioned there, but not that either. Pay attention. This name is also not mentioned at all and pay attention to why:

פירוש, כי שם הוי"ה אין לו שינוי לעולם. בסוד הכתוב אני הוי"ה לא שנית מלאכי ג'. וכיון שבימי עולם נהג קלקול ותיקון, הרי יש שם שינוי, לפיכך קודם גמר התיקון הוא נקרא באדני, שבשם הזה יתכן שינוי, ולא בשם הוי"ה, שבו אין שינוי ח"ו.

Explanation, because the name HaVaYaH cannot be changed. so the name is not subject to change - He was, He is and He will be. So it is absolutely not changeable. All other names are changeable. This name is by no means changeable. **In the secret of what is written** in Malachi, one of those prophets **"I am HaVaYaH and I do not change."** so this name is not changed. **And since it is common in the world that people are subject to damage and correction,** this world, our world, anything created at all is subject to damage and correction - it cannot be otherwise. He says, "Since it is so that what is created..." in the world, I am not saying that it is created that way, but it is common in this world. Of course because of sin and everything that one sustains damage and that one corrects oneself **that means that there is change in the world** change takes place in the world. Why? Because it is sometimes subject to damage and corrections - incur damage and then repairs. And then another 10,000 km maintenance and then damage again and then corrections again. That is the world **and therefore** pay attention and now the punch line **is called the name of HaVaYaH until the g'mar tikun, the final correction, in the name of Adni,** I call it 'Adni' not to pronounce the name in full as we said that. Clearly? But not YKVK but until the g'mar tikun, 6,000 years of correction, His name is pronounced as Adni and not as YKVK. Why? Because all those 6,000 years the world is subject to corrections, fluctuations. Corrections and then damage, of course, there is always progress, but there is always damage **that in this name** in the name of Adonay, Adni as we say **there is possible change, but not in the name of HaVaYaH, that in this name is no change** G'd forbid.

אלא לעתיד אחר גמר התיקון, יהיה נקרא כמו שהוא נכתב, בסו"ה ושם העיר מיום הוי"ה שמה. בסיום יחזקאל וז"ש לה : סליק, לית אנת יאות לאתעקרא מן שמי כי אם יארע בך איזה קלקול, את נמצאת נעקרת משמי, כי בשמי הוי"ה אינו נהג קלקול ותיקון כמבואר.

But in the future after the g'mar tikun/final correction, so after the coming of the Mashiach then **He will be called as He is written,** then HaVaYaH will be called as He is written, so YKVK. Only then, because then also eternity will occur and there will be no changes in the way of damage incurred and then another 10,000 km maintenance. But then His name will be pronounced as it is written **in the secret of what is written** at the end of Ezekiel **"And the name of the city in ancient times HaVaYaH is His name."** but it was not spoken until after the final correction.

And that is what the Creator says to her: 'Ascend to your own place because י is first, the top of the name of HaVaYaH **it is not good for you to be torn away from My name, because you י everything comes from you** all the light comes from you **imagine that some kind of damage will occur / happen to you then it will appear that you will be torn away from My name,** so suppose that י will be extended and by י the world would be created, if something happens that she gets damaged then she will be torn away from His name. Because HaVaYaH is perfect and can have absolutely no damage **because in My name HaVaYaH does not apply damage and correction as is explained"**.

ולפיכך אינך ראויה למברי בך עלמא. ואמרו, דאנת חקיק בי ואנת רשים בי וכל רעותא דילי בך, מורה על ג' מדרגות שבי' דשם הוי"ה: חקיק בחכמה דז"א רשים בחכמה דאז"א עילאין, וכל רעותא דילי בך, הוא בחכמה דא"א הנק' חכמה סתימאה.

And that is why you are not capable of creating the world through you. And He says that you have been incised in Me and you are written in Me and all My desire is for you, so the Zohar says three things. "You are notched" that is one, "You are registered" that is two and "All My desire

is you" that is three. What do those three provisions mean? **that teaches about three steps of the letter ם in the name HaVaYaH:** so that letter ם has three steps, light in the name of HaVaYaH **you are notched in the chochmah of z'a** notching is of course deeper than writing. Writing is only... ..look, if you write something down then you can also remove it later with an eraser. With a pencil, let's say, you are going to write something down and if you are going to remove it with an eraser, erase it, then it is no longer visible. But suppose that in the way that you do not write but that you first make notches and then write in that, that is.... Notches remain deeper. But what is lighter then? Writing is lighter. Look at what he tells us that you are carved into chochmah of z'a. Z'a has chochmah, binah has chochmah and also Arich Anpin. And true chochmah that also has chochmah. There are three steps of the chochmah. Then he also says that you have been carved into the chochmah of z'a. For the lower the light comes, the more notches there are, the deeper they are manifested, the sharper the manifestation of something and the thicker it becomes. So you ם, he says... - ם is chochmah. You always have to draw those parallels. If that chochmah is notched in z'a - notched as we have said in the example of writing and for example carving something into a piece of wood, a board with a knife ...

and you are written in the chochmah of the abba w'ima, so of the binah, "you are written in the binah." Why? Binah is higher than z'a. It is light chochmah, but it is even more thin, less evident, less visible, less manifestable, than z'a. So it's just written. So "you are written with the higher abba w'ima ...". And the third provision: **and all My desire is in you**, what does that mean? **that is chochmah of the level of Arich Anpin that is hidden chochmah.** so if we take the partzuf Atzilut, the whole world of Atzilut - what do we have? At the top we have keter and chochmah. Keter is partzuf Atik. Chochmah is partzuf Arich Anpin. And there, he says, is that chochmah that is not manifested 6,000 years, but only after g'mar tikun. He speaks about this when he says: "All My desire is for you, for Arich Anpin." Why is it like that? Who speaks now, who is speaking now? *[Student: The Creator]* Who is the Creator now, which sfirah is that now? Abba w'ima, binah. To whom do the letters now come, to whom? To binah because the letters are always z'a and malchut and they come to binah, abba w'ima. And abba w'ima is the Holy One blessed is He, that is the Creator. And now the Creator says that the chochmah, so the third variant of the chochmah, that all My desire goes to you. He means Arich Anpin. Why? Desire always goes to something higher. Abba w'ima is the Creator. And who is above the abba w'ima? Arich Anpin. Arich Anpin is the partzuf of chochmah so that's why the Creator says here: "All My desire is for you. To you when you are in your source, in Arich Anpin, " Clearly?

They are three places where chochmah manifests itself. In Arich Anpin there is only the desire of the binah. Then it comes to abba w'ima that chochmah. And when it comes to the abba w'ima, chochmah is inscribed in the name of the Creator. And when the chochmah goes even lower to z'a then that chochmah is carved into z'a and that is even stronger. Clearly? And no further, not to malchut. We will see what he will tell us further

It is probably known to each of you, the act of the Maharal from Prague, about the golem of Prague. What is the whole art, what was there about? He was a great holy man who was Maharal of Prague, that great rav. How can we see that ... what did he do? He tried to be like the Creator. He wanted the name he didn't want it, it was a cramped situation there. He had an enormous surrender this man, of course he was a great Kabbalist, etc. But he requested the Creator - and now, watch what I tell you because nowhere in the history books can you hear what I tell. And nobody in the world can tell you, I don't tell anything about myself, I have never been able to put into words everything that comes from me. It comes to me and that's how it is.... Because it was a dire situation and he needed the power of the Creator at that time. He had seen no other way that he could bring about the liberation, at least temporarily. What did he ask the Creator? Based on what we have just learned - what?

We have just learned that the Creator, HaVaYaH, is only called Adni, so Adonay, but not HaVaYaH. Until the final correction, His name is mentioned as it were with that name that is

subject to change. Of course, not the name is subject to change, but the reflection by humans. We can have contacts, we reflect with this name, Adni. But not with HaVaYaH, He cannot be called as He was written.

And what did the Maharal of Prague do? He requested with enormous powers and he surrendered himself to the higher with a request from: "Please HaVaYaH manifest Yourself one time in Your full name of HaVaYaH," He was, He is and He will be. "Now manifest Yourself ..." And that golem that he then made with four basic elements of fire, water, wind and earth. He then made it in the form of a human being and he brought those powers there ... these are also four elements. He has put it together in an earthly way, as it were, the body. He was well lined only the ruach, the spirit was not there. And he then tried to make a connection between the two and to call on that name of HaVaYaH as HaVaYaH will be called after g'mar tikun.

And this name is encoded, anchored in deep, in very special books. Only very devoted can have access to this name of HaVaYaH, which comes very close at a certain moment, to also pronounce that name as it is written. Because we people of this world no longer understand, no longer have a relationship with speaking and the power of the universe. Because speaking has the same power as what the Creator ... with the 10 statements the Creator had created the whole world ... the light ... He said through forces. And if man brings all the powers in line with the powers of the Creator, he is also able to pronounce the name of HaVaYaH here on earth. And something like Frankenstein or that kind of thing, that kind of situation, that's a parody of course. But of course the idea comes that it could really be.

It is also great how that film was made. The old film, the first Frankenstein, they had made a little comedy out of it, a little irony. But look at what irony it was in the end that even....

What forces were those? In the end he himself transferred his yesod to himself ... yesod that means powerful. Of course they made irony about that. But yesod he took over from him, as it were, because the power is always in yesod. In terms of powers you can attract the highest light through yesod. Not just through your head the lower you can call upon the Creator, the stronger the light you can receive. We have to get to yesod, so we just have to learn that step by step ... with what we learn here you have to ask the Creator to let you experience that, experience it and not understand it. Understanding with your head is zero, nothing. You only have to feel what we learn - on your tooth and on your liver, on your heart and on your yesod. That is learning, that is Kabbalah. Clearly?

But the whole intention is that eventually humans will be able to invoke that kind of power with HaVaYaH for yourself, you must be the one doing it for you. No one else can do it for you. While the others count on others, on the priest or on someone else. "The other is going to do that for me ...", the other is just as blind as the other. One blind person goes to another blind person and he wants the other blind person to do that for him. Can it do something ...? You, you and the Creator, you and HaVaYaH. Clearly? So with all those powers within you you can do that.

Student: I don't understand why he did that, in what tight situation he was. They were different situations, they were Germans and there was misery *so from outside?* Yes, it was just necessary to do that. And they don't know what the reason was or what that is of course. Of course it is not what they all call, of flesh and blood. *Is that just the reason?* I cannot say...., Look, you should not pay attention to the reason, why etc. He had done all that, he had brought on those powers that caused some correction. That's what it's about. You understand? It could have been so much more miserable if he hadn't. We do not know how it all works out what he has done there. He has of course done something kabbalistic, of course there are many myths about what he has done. Not the human being, the shape, not the human being of what they think would rise from flesh and blood. Of course it appeals to the imagination. But he had a certain lavush, a certain spiritual covering he had brought down through his prayer. His prayer was, as it were, a soul and he had that soul enveloped by physical... not physical flesh and blood of course, as the primitive masses think. Of course they don't know that and don't learn that. But by forces he had given an envelope to that

good, to the sacred that would come within that envelope. That is the name of the HaVaYaH which then approximates, the name of the HaVaYaH that he uttered ... just as almost as with the g'mar tikun ... of course not so. Because if he really said that..., until the final correction, no one can say the name of the HaVaYaH, which in terms of powers corresponds to the name of HaVaYaH. That's what it's about.

But the whole intention is that each of us must dare, step by step, to come to your own forces whereby you will increasingly express this name of HaVaYaH to your powers as the name of HaVaYaH. And learn the rest, and talk, work with that HaVaYaH of yours. Everyone has their own HaVaYaH. Not HaVaYaH... everyone has their own Adni, we say. And HaVaYaH is unchangeable. We talk about that...

We have now had the letter י, theoretically, and now we are going to put it into practice. Everyone goes to work for themselves on that י, we talked about it a bit. Now we continue with the letter ט. So now the last nine letters are left that still have to be dealt.

לג) עאלת את א ט ה אמרה קמיה : רבון עלמא, ניהא קמך למברי בי עלמא, דאנת, בי אתקריאת טוב וישר. אמר לה : לא אברי בך עלמא, דהא טובך סתים בגוון י וצפון בגוון, הה"ד, ב מה רב טובך אשר צפנת ליראך, הואיל וגניז בגוון, לית ביה חולקא לעלמא דא, דאנא בעי למברי, אלא בעלמא דאתי. ותו, דעל דטובך גניז בגוון, יטבעון תרעי דהיכלא. הה"ד, ג טבעו בארץ שעריה. ותו ז ד ח ה לקבלך, וכד תתחברון כחדא, הא ה ח"ט, ועל דא אתוון אלין ו לא רשימין בשבטין קדישין, מיד נפקת מקמיה.

אות ט'

לג) עאלת את ט' וגו' : נכנסה אות ט'. אמרה לפניו : רבון העולם, טוב לפניך לברוא בי את העולם, כי בי אתה נקרא טוב וישר. אמר לה : לא אברא בך את העולם, כי טובך סתום בתוכך, וגנוז בתוכך. ז"ש, מה רב טובך אשר צפנת ליראך.

The letter tet, ט.

33) The letter ט has arrived etc. the letter ט has arrived. She said before Him: Master of the world, it is good for You to create the world through me, because through me You have been called the Good and the Straight. He said to her: "I will not create the world through you, because your goodness is hidden and hidden within you." And that is what is written there is such a verse there it says "How great is Your goodness that You have hidden from those who fear you". He will explain it to us. Do you see what he is saying? Not for those who know everything by heart and have learned everything well, but those who fear Him. Look what he tells us:

וכיון שהטוב גנוז בתוכך הרי אין בו חלק לעולם הזה שאני רוצה לברוא, אלא בעולם הבא. ועוד, משום שטובך גנוז בתוכך, יטבעו שערי ההיכל.

"And since goodness is hidden in you, therefore, there is no part of it in our world that I want to create." You cannot manifest yourself through goodness. And what will the Creator create? The world, this world, so z'a and malchut, that is this world. "And if you cannot assert your goodness according to your qualities in this world, then how can I create the world through you?" If someone says, "I am so good, so good ...", but he does not show that he is good, he does not show good deeds... ...without good deeds, maybe he is good but he does not show it by his good deeds, then you cannot give him a function where he must manifest his goodness. He also says to her: "Since your goodness is hidden within you, there is no part in this world that I want to create. Then through your goodness I cannot create the world. Because I want to create the world where it is obvious that the world was created by the good and not by something where the good is hidden... "

"And besides, since your goodness is hidden within you, the gates of the hall are being pushed inside." We will see what it all is. He will tell us. "The gates of the hall are being pressed ..." If you put something in the earth, press it, and it enters the earth, you say pressed - something like that.

ז"ש טבעו בארץ שעריה. ועוד, כי הח' כנגדך, וכשתתחברנה יחד, תהיינה ה"ט. דהיינו חטא. וע"כ לא נרשמו אותיות אלו בשבטים הקדושים. מיד יצאה מלפניו.

And that is what is written, "her gates were pressed into the earth". that is a shortage. If the gates are on top of the earth, on the surface of the earth, then you can use them and you can come in. But imagine that the gates have collapsed halfway into the earth then you cannot enter. That is a flaw, as it were. **And even more**, he mentions even more disadvantageous features of her **because the letter, ה chet is your counterpart**, here are also great things **and when you are connected together**, ט and ה they stand side by side that becomes chet, חט. And חט means sin. So what does He say to her? When you are connected to each other ט and ה **then it becomes the word חט, that is, sin.** a word is a force.

And therefore, these letters, the letter ט and ה **are not written in the names of the tribes of the people of Israel.** So from those 12 sons of Jacob you can find all the letters, but not these two. So the letters ט and ה cannot be found in the names of the tribal chiefs, the sons of Jacob, because it has to do with sin and they had to produce sacred powers. **She immediately left him.** so the letter ט immediately departed from Him.

It is a great explanation what he tells us. We go on. Pay attention:

ביאור הדברים, ה"ט היא יסוד דז"א מבחינת פנימיותו. כי ה"צ היא תשיעית לבחי' אותיות הז"א, שהוא המדווג עם הנוקבא בסוד צדיק. כנ"ל.

Explanation of words, great things that he also tells us here. I could not find that anywhere, no one could answer me. Pay attention to what he tells us **because the letter ט is yesod from z'a on the part of his inner side.** just pay attention, everything will be in it's place later. So the letter ט is the 9th letter and the nine corresponds to yesod, yesod is the 9th sfirah. But nine - we learned - that it was binah, binah of z'a. If you take 22 letters then is ט yesod from binah, but not.... But what he tells us that the letter ט is the internal, is yesod from z'a from the internal side. We know that yesod is צ and צ is 90. But inside him is nine. That is always the case, what is higher is inside. You can say higher and lower and you can say inner and outer. That is the same. See what he tells us? That the letter ט, the 9th letter of the alphabet is yesod of z'a but of the aspect of the interior. So within that z'a there is still internal yesod.

We have not talked much about that, but you should see that everything that is in the sacred always consists of two: internal and external. Every sfirah, kelim, also has internal and external. What is internal is deeper, finer than what is external.

Because the letter צ is 9th in the aspect of the letters of z'a, so in terms of letters of z'a, צ is the 9th. We know that. Because the 1st of z'a is י, etc., כ is then chochmah, etc. etc. Look at what he tells us: צ was z'a from his outer side, from his real side from what he is. His inner side is the letter ט - do you hear what I say? - his inner side is the letter ט of z'a. Z'a has to do with nine, he is the 9th sfirah. So within the z'a is the letter ט. His own quality is צ. And through צ he makes zivug with nukvah. So for himself, his soul is nine, is ט. Everything has soul and body, everything that exists has soul and body, has inner and outer. So the inner part of z'a is ט, is nine, but he himself is צ. And always makes a higher zivug, makes contact, makes confluence through his outer part. So z'a as צ comes in relation to nukvah through his property as צ and not through his inner property of ט. Clearly? So not because of what's inside him, his inner.

So z'a has an inner side and an outer side, inner and what he himself is, or his body. And body is צ of z'a. And his inner side which is his soul, what comes from above from the binah is ט. צ is 90 and ט is 9. That is the same property - צ is 90 and ט is 9, that is the same property. Only that inner is that ט nine, and externally it is 90. And he now tells us **that that z'a now comes into contact with**

nukvah with his female **in the capacity of ז** with his property of the letter tzadik. We have also seen at **ז** that above is י and below that is נ. Do you remember? **As said above.**

אבל הט' היא תשיעית לאותיות בינה דז"א. והיא פנימיות יסוד הז"א. והוא נק' טוב, בסו"ה אמרו צדיק כי טוב. ישע"י ג' ובהיותו בחינת נשמת היסוד, שאין בו שום אחיזה לקליפות, ע"כ טענה הט' שיבא בה העולם.

But the letter ט is the 9th of the letters of binah of z'a. from one to nine or from א to ט is binah of z'a. From י to ז is z'a from z'a, so the body of z'a. Clearly? He also tells us that the letter ט is the 9th of the letters of binah of z'a. It is z'a but binah of z'a. What is the difference then? The 9th of binah of z'a and the 9th of z'a of z'a. Of course that the binah of z'a is the soul for z'a of z'a. What is inside, inner, is the soul for what is outside. We just need those relationships ... it's simple, it's not difficult, step by step, the spiritual qualities of higher, lower and deeper ... That is formed in us by learning. That yesod of the binah is the inner, the soul of the yesod of z'a. That is what he wants to say. And z'a who comes in relation, makes a copulation with the nukvah, with the feminine, with ... With what? Not with the yesod of binah from him but with the yesod of himself, the yesod of z'a. He wants to tell us that.

And he the 9th letter of the binah of **z'a is the interior of yesod of z'a.** yesod of z'a is 90 and the yesod of the binah is nine. And everything that is higher is deeper, more inner. And now we come to the essence:

And he that yesod of the binah, so **that ט is called the good**, so not the z'a itself, **ז**, is called the good, but that letter ט, that soul form of that z'a, that is called the good. And he is now going to tell great things that are really special. So the good is called the yesod of the binah of z'a. So the inner part of z'a that is then that **טוב**, the good **in the secret of what is written "the righteous is the good"**. that means that there is good within the just. And in principle that is... now we also see a little bit how that works. Who is the righteous? [Student: Where the good is in] What the good is in, okay, very good, but how can we see that kabbalistic? That tzadik, just ... "tzadik" is the Hebrew name. And tzadik is yesod of z'a, that is 90. And within that tzadik is the letter ט. That is the yesod of the binah that forms the soul of the tzadik. So the soul of the tzadik is good. There is good within the soul of the righteous.

They are not just words. It is all built from the letters of the Kabbalah, everything. Because the Kabbalah is the Creator himself, what we learn is the Creator himself. Student: *Yesod is also in your head?* Yesod is everywhere. You have yesod of the head, of course. You have yesod of the head and that is the yesod of the binah - but then the head of who? The head of z'a. Z'a has head, upper body and lower body. Then z'a himself is within his body ... okay, we'll see.

And since she that letter ט is the initial letter of the word **טוב is the soul of yesod**, because it is within the yesod of z'a that she is, within the **ז there is in him** in his inner part, in the inner yesod **no suction from the klipot**, the klipot is always sucked in from the outside. And in the soul of z'a are not sucked the klipot **therefore argued the ט** the letter tet, therefore the letter ט told the Creator **that the world should be created by her.** The letter ט which is the yesod of the binah, the inner part of z'a... she is within the yesod of the **ז**. Then within him, that is binah, there is no suction of unclean forces. That is why she thought: "No unclean powers can be drawn into me," and that is why she thought that the world could be created by her.

And now he tells us something special:

וז"ש, דהא טובך סתים בגוון וצפון בגוון וכו': ה"ס מ"ש רז"ל חגיגה יב. האור שברא הקב"ה ביום ראשון אדם צופה ומביט בו מסוף העולם ועד סופו כיון שנסתכל הקב"ה בדור המבול ובדור הפלגה וראה שמעשיהם מקולקלים עמד וגנזו וכו' לצדיקים לעתיד לבוא, שנאמר בראשית א' וירא אלהים את האור כי טוב, ואין טוב אלא צדיק שנאמר אמרו צדיק כי טוב.

And that is what is written / what He says to her, that the Creator says to her, so the binah says to her **"See here that your goodness is hidden within you and covered within you ... etc."** He will

explain to us what it is all: this is great what he tells us, watch **and that is what the wise men used to say: The light that the Holy One blessed is He created on the first day** seven days were there and on the first day the light was created. And I could never understand what that light was and now he tells us **the human sees in him** so the first adam, Adam could see in him ... **from one end of the world to the other** so he could see everything through that light, he could see the whole creation how it was structured, etc. He could see all the good things **as the Creator looked at the generation of flood** the Creator could of course look ahead. The Creator looked ahead at the creation of the first day that there would come a generation of flood that twisted their ways **and the generation of the division** the generation of the "Tower of Babel" that they were divided and all scattered **and He saw the Creator that their deeds will do harm, to their deeds He rose and He hid that light** so He had hidden that light. That light that was on the first day the Creator has hidden. What light was hidden? Ask someone, nobody will answer: "What kind of light was that?" And here we read and understand. So the light that was created on the first day by the Creator was hidden **etc.** that is what they said to the sages, it is also written, that this light which was created on the first day **for the tzadikim** therefore for the righteous **for the future world/time**, now we see what it is all **that is written in the act of creation 'And Elokim saw that it was good'**, what is good? טוב is good. So we now see a parallel what is good then? טוב is the letter ט. He says it was good, good light. That is what we call the yesod of the binah. And He saw that the generations will receive all that for themselves that they will destroy with their deeds ... destruction would come... **then He saw that there was no good than tzadik** there is no good than the righteous. We now know that in the tzadik, in the righteous there is צ, yesod of z'a. And in him is the good, the letter ט as he tells us ... **as is said they said tzadik is good.**

פירוש, כיון שראה הקב"ה שהרשעים יקלקלו מעשיהם ויתנו באור הזה אחיזה לקליפות, לכן גזרו בצדיק וצדק העליונים דא"א, ומצדיק וצדק דא"א נמשך האור הזה בגניזו לפנימיות היסוד דז"א שהוא ה'ט'.

Explanation, since the Creator saw that the culprits would spoil their deeds/do evil deeds **and that they would use that primary light** of the first day **for the unclean forces**, He did see that they would otherwise misuse it, **so He hid it in the tzadik and tzedek** tzadik is also the letter tsadi of z'a. Don't look at people - he doesn't say a word about people. Tzadik is z'a, that's why He has hidden him - which tzadik is that? Z'a and yesod of z'a, he has hidden him in yesod of z'a of the world of Atzilut. We learned Tzadik is yesod of z'a and tzedek is then that nukvah. Just as we have seen with צ, the י at the top and the נ at the bottom **of the abba w'ima** the mother and father. So the binah hid him in the yesod of the abba and in the yesod of the ima.

We have to see it this way, it is not difficult only pay attention and play with it then you will all see the divine family. It is amazing how that all happens. There is a higher and a lower world. The higher is what we call abba w'ima, binah, and they also have masculine and feminine. Abba has 10 sfirot and he also has yesod. And ima also has 10 sfirot and yesod. And the contact with each other is always via yesod. We also know that this is the case on earth, so via yesod. Then He has hidden that light, that primary light of the first day, in the yesod of abba and in the yesod of ima, for they are also tzadikim, righteous. Binah also has tzadik. The 9th sfirah is tzadik, just. Yesod is anyway just. Who comes to his yesod? You must always come to yesod in every 10 sfirot then you are just, then you can experience the light in any case, the highest light, chochmah.

So again: he says that the good was hidden, the Creator has hidden him in the yesod of abba and yesod of ima. Look what he is saying now - I don't want to draw it now, maybe I'll draw that one more time; others will immediately make 10 drawings, but I refuse. Because otherwise you are going to do a technical drawing course and I don't want that. See, there is a higher world and a lower world. The higher world is abba w'ima and the lower world is z'a and malchut. The higher world has male yesod, so abba has yesod and mother, ima, has yesod and those are binah. Then the Creator, because He saw that that primary light would be violated by the culprits, has hidden that

primary light in yesod of abba and yesod of ima. And those two yesods, male and female, are constantly making zivug with each other.

So there He hid it and through that yesod of abba and the yesod of ima, so the binah, the light comes to the lower world, to the yesod of z'a called tzadik, the lower tzadik and the nukvah that has tzedek. So it comes through them - what we have drawn a few lessons ago - we drew that as an umbilical cord. So also the light comes which is good, what the Creator had hidden in the yesod of abba w'ima, to the yesod of z'a and the yesod of nukvah. That is what he tells us. But that is brought to the lower but hidden. Not as it is with them but hidden, so not manifesting themselves in the lower world, z'a and malchut, but hidden in them. So you can't see it.

That's why in our world too - who can see who tzadik is? That is absolutely impossible. In our world it is absolutely impossible to see who is just. Of course you can say that ... you can look at someone who does beautiful then ... and he has a big beard and a big head and a big belly, with of course a beautiful appearance and great charisma and a large following. And then you can say, "Oh, this man ..." but who can see it? No one can see the wishes of man, no one can see the correction of man's wishes, that is impossible that is not given to man. Charisma, of course, he knows how to deal with people. Natural warmth, he does so with his children and with his dogs, so he does with people. That's great, that's tzadik, that's called righteous. But it is definitely something else. Righteous is he who receives from abba w'ima that hidden light, but it is hidden and it remains hidden, that of the letter ט. And that is why He tells her that **it remains hidden and that comes** is what he says **in the inner part of the yesod of the z'a and that is the letter ט**. and the letter ט is the beginning of the word טוב, good. So in that tzadik there the letter ט shines in secret.

And that is the entire discussion of the Creator with the letter ט, that she thought the klipot are not going to suck on her. And then it's good to create the world through her. But the Creator said: "No, you are in the place of abba and ima okay, but if you are going to shine into this world...." Because what did the Creator create? Abba w'ima are also His but it is the higher world. What did the Creator create? Z'a and malchut. We call this world what is outside, but that is already the unfolding of all forces. But this world, the lower world is z'a and malchut, and there is the light hidden from that letter ט. And He says: "If it is hidden then you cannot create a world with it.

ובסוד התיקון הזה השיב לה הקב"ה לט' דהא טובך סתים בגוון וצפון בגוון וכו' הואיל וגניז בגוון לית ביה חולקא לעלמא דא, דאנא בעי למברי, אלא בעלמא דאתי, כלומר, כיון שאני צריך להסתיר אותך מהרשעים, ואינך ראוייה אלא לצדיקים הראויים לקבל מעלמא דאתי, הרי שאין לך חלק לתקן את העולם הזה שה"ס זו"ן, משום שיש בך אחיזה לחיצונים. **And in the secret of this tikun the Holy One blessed is He answered her, the letter tet, for your goodness is hidden and hidden within you etc. and since that is hidden within you then there is no part of that light in this world** and this world is z'a and malchut. That must be revealed the Creator wanted the light to be revealed and this light remains hidden "... and then I cannot create the world through you" **and I will not use this light for this world that I wanted to create, but your light I will only use for the future world**, and the future world what is that? That is not what one expects and whatever my brothers think the future world is somewhere outside in space. The future world is a state of binah. When man raises himself and works himself up through his good deeds and comes to experience abba w'ima, he also experiences the future world. It is not a place anywhere in the room. They also think: "I do good deeds here on earth and then I will enter the future world." The future world is a state. The earth is here and remains as it is until the g'mar tikun, the final correction. What should be after that, we should not concern ourselves with that. That is only revealed to someone who is already ready here on earth. He then gets from above nobody learns that, one cannot learn that. Clearly? But someone who works on himself in such a way that he will clothe abba w'ima, the higher world, he comes to the future world. And not something that all those stories that naive I understand that all that is necessary abba w'ima, that he works himself up that he can then dress, envelop abba w'ima. Experience that abba w'ima in himself, he obtains the future world. Why? He can then do zivug, dealing permanently with the Creator. Why?

Z'a and malchut... .. each of us also carries z'a and malchut in ourselves. And then when z'a starts to dress, envelop, abba, and my nukvah then covers ima.... and abba w'ima who always reside in permanent zivug, in permanent confluence, then he will also experience exactly the same.

Also the great Kabbalists who were here on earth could - when they were ready - permanently feel like they are living in the future world. Of course there is something below that "hangs," as it were, "hangs like dust of the earth." Of course I see that men are shaking here when things start to hang ... I do not mean the forces ... I mean everything bad. Everything that falls down is no longer ... you can continue to be able to do everything, but the light of holiness will no longer be present under your midst, you will all do that above and what is below ... Clear? ... Everything goes up.

So then that light from the letter **ז** will only be used for the future world, He says, "but not for the world that I want to create." The Creator wants to create which world? Who is the Creator? Binah. And what did He create? The next phase. The higher always creates one step below him. What is then under him, under the binah? Z'a and malchut, Zo'N, that is what the Creator created. And the rest was unfolded...

that is, since I must hide you so the letter **ז** **from the culprits**, because the culprits who would otherwise eat the light they would use the light for the unclean forces **and you are only suitable for the tzadikim / righteous who are fit to receive from the future world**, who are they? We already told. That they are those who can ascend to abba and ima, after their work **therefore you have no part in the correction of this world** therefore you have no part in this world He says to that letter **ז**, because only the righteous can experience you and not all and sundry. And the Creator wanted all and sundry... that everyone had to ... and not just tzadikim **since in you it is the sucking of the outsiders**. for she is on the inside and z'a is the outer side, so here there may be a certain grip/sucking of klipot and therefore he cannot come out. So suppose that **ז** would be given to everyone then the villains, the culprits, would use the light to earn even more billions and for all sorts of other things that the Creator would not want to create the world for.

Lesson 60

We are somewhere in the middle of the argument of the letter ט. And the letter ט is - as we have learned - yesod from z'a. Well we know that the yesod of z'a is also צ. And then he says so ... what is the ט? Tet is the 9th letter of the alphabet and that is really yesod of z'a but its inner part - what does inner part mean? The inner part of yesod of z'a itself is the letter צ, 90. Because yesod of z'a itself there are 22 letters of z'a. We can see z'a as 10 sfirot and we can see it as 22 letters. Z'a has six sfirot of course, but in the gadlut he has 10. And then we have from one to nine, from keter to yesod is binah from z'a ... What did he say? From keter to yesod that is correct and then from the letter א to ט these are the nine sfirot of binah of z'a.

Again, just repeat. Everyone is concentrated again? So we can display 22 letters of z'a in the letters, 22 letters of a certain quality, of a certain step or sfirah, or in 10 sfirot or in the names of the Creator. So from the letter א to the letter ט is from the 1st to the 9th letter and that is binah from z'a. And binah is always the soul of something, no matter what. And here in this case the binah is thus the nine sfirot from א to ט of z'a, that is the soul of z'a, the inner part of z'a. Then z'a of z'a, so the real z'a itself, the body of z'a and also the head of z'a... ..From א to ט is the head of z'a or we say binah from z'a. It is better to say binah. Then from י to צ so from 10 to 90 that is z'a from z'a. That is important that we clearly keep that in mind. And further from ק to ת is nukvah of z'a. And it naturally only has four, it can only contain four lower sfirot of z'a, nothing more. And then she starts working on herself and you name it where she also the 10... the target figure is of course 10 complete sfirot.

We are now in the letter ט. And the letter ט is yesod of the binah of z'a. And everything must match properties, so yesod of binah of z'a is the inner part of yesod of z'a of z'a. So ט is the inner part of צ. Tzadi is the outermost, צ is yesod of z'a and within him is the inner part of yesod. And that is the binah of z'a and that is the soul, so to speak, thus the inner part. Then, when z'a has contact with nukvah, that is, with the feminine, his own feminine, he does that with his own yesod, so with צ. And not with what the inner yesod is, the binah, yesod of the binah of z'a, ט. Not that, that's the inner part. And the ט thought because she is internal of z'a, that the unclean powers could not suck in on her. That is her argument. And the Creator, so binah, who tells her, shows her that it is not so.

וז"ש, ותו, דעל דטובך גניז בגוון יטבעון תרעי דהיכלא : כי מתוך שאין האור הזה מאיר רק בפנימיות היסוד בגניזו, כן לא תוכל הנוקבא לקבל מן האור הזה בשעריה רק דרך גניזו בפנימיותה, שמחמת זה נטבעים שערי הנוקבא לתוך פנימיות היסוד שלה, שעי"ז נשמרים ממגע החיצונים, ותהיה בטוחה שלא ישלטו החיצונים בשעריה, שבזמן החורבן לא שלטו האויבים בשערי ההיכל, אלא שנטבעו בארץ, כדרשת חז"ל סוטה ט. ועיי"ש ברש"י.

That is stated in the Zohar **And that is what He says: "And even more / that your goodness is hidden within you there is such a verse somewhere in the Torah the gates of your hall are pressed into the earth"** what at all are the gates, because gates are always spoken of. A gate is something that man must enter. And man must prepare himself, for the soul, in the corridor, as it were, in the couloirs, before he can enter the room. That is always the case. Make yourself up.... Look if someone goes to a theater. First he will comb himself neatly and wants to look nice with a little perfume and everything. Make up themselves and then people will enter the room. That is already ingrained. So are also the gates and there are always guards at the gates. Or at a cafe there stand the bouncers as they call it, all kinds of strong forces are there to keep out who does not belong. This is also the case here at the gates there are also unclean powers lurking at those gates. Especially with the nukvah and therefore she must keep herself pure. And those gates must be guarded against those unclean forces. It is wonderful what he tells us now.

Again, the intention is that we understand ... now we know a bit, I feel I can put it into words. We have to understand with the heart, the art is to make the heart understand, not the head but the heart **because of the fact that this light shines only in the interior of yesod in secret, therefore the**

nukvah cannot receive from this light in her gates clear? Look, what did we just say - who shines on that nukvah? Tzadi, so the yesod of z'a. And it is always so and you must know that yesod gives to yesod. So it is that **ז** gives to the nukvah and **ז** is yesod of z'a and that gives to the nukvah. And within him is the letter **ו**, so that light that is hidden, that primary light as it were, which was created on the first day of creation. And the Creator hid him from the tzadikim, from the righteous. Why for the righteous? Because it is also hidden in the yesod, it is also for the righteous, who are the inner yesod for the world. They will experience him in the hereafter as they say.

But he says: "Because this light, this great light of **ו** is hidden in yesod of z'a", so it is the inner of yesod of z'a, "therefore the nukvah cannot receive it," the nukvah can only receive from the outer z'a of the **ז** and not from what is hidden within him. That is what he tells us. And she cannot receive that in her gates. And her gates is of course where there is also a gate of a woman. Her gate is where a woman can receive, so it is with the gates of the spiritual. There too she can receive. Clearly? Just as a gate leads in... just like with a woman. You just have to see the same parallels. You not only have to see the body, but by seeing parallels of the flesh you can also see the spiritual and not otherwise.

So she cannot receive the light that is within that z'a, that light of **ו** in in her gates through her yesod, as it were, **only within her mystery/within her inner part, that because of that the gates of the nukvah are pressed in the earth** and earth is the nukvah itself, another sfirot of the nukvah **within the interior of her yesod**, so that light **ו** enters into the inner part of her yesod.

We have to see it that everything that is, consists of inner and outer parts. We know that, we have learned a lot, that man is also inner and outer man. But every sfirot also has inner and outer appearance. So the nukvah also has inner and outer yesod, inner and outer in herself. And we can also see it that way in the flesh. But we will see....

that it is thereby protected from the touch of the outsiders, sometimes it is called unclean forces, and sometimes it is called outsiders. There is of course a difference, but that's the terminology. So because she receives through her inner yesod no outsiders can enter there. The inner yesod is already the property of z'a. Even in the nukvah is yesod... surely the power of z'a, inclusion of z'a in nukvah. Yesod it is not malchut, nukvah's characteristic is malchut. And yesod is then the inclusion of z'a in malchut. That can do no harm, there will be no unclean forces cannot touch the inner self there.

Look even if we I am not a doctor, but look at the physical world. Where are the problems? Also on the surface all kinds of yesod for example. A woman can say ... it doesn't matter, but with woman we talk about the nukvah. All sorts of bacteria can come on the outside, but not on the inside. It is not like that there. But all misery is on the surface, there is the attraction and lack. And there is the place of suction for unclean forces. Itching and everything also comes from the outside and not from the inside. Nothing is itchy on the inside. Because the inside is always the inner side. No unclean force can suck in there. Man, nothing on the inside. It seems that itching is on the inside, but it is not. Only from the outside. That is why it must always be kept clean with humans. Of course we are not talking about the hygienic things. But the human also... always wash. Because that is where those really invisible things we don't see come, all those unclean ones come ... not just unclean ones, but that attracts the unclean forces. It is all connected to each other spiritually pure and physically pure.

So because she is going to experience that through her yesod, the inner part of her, it can't hurt **and then she will be assured that the outer ones/outside** so the unclean **would not rule in her gates**, what did HaVaYaH say to Cain when he had thoughts of killing his brother? He said to him: "Pay attention My friend, because sin lurks in front of the gate, and your desire is for that sin." We

will learn a lot about that in Zohar. And He had warned him that somewhere at the gate, you must pay attention. Where's the gate? Yesod. So contact between yesod and the nukvah ... before the start of yesod there it is important that He also said that you have to pay attention there, that you have to overcome that. And that is what we must do all the time. And that is called "gates."

that in the time of destruction the enemies did not rule in the gates of the temple hall I say "hall" because I cannot tolerate that word "temple". Because the temples were built for idol worship. We must use good words, because every word attracts the forces. In between - we no longer have to take the word "temple" into our mouths, even when we are talking about the two temples in Jerusalem that were destroyed, including the third temple. I would advise against that. Why? Every word we speak ... gradually we who learn Kabbalah must have the strength that when we speak the word we attract the corresponding forces from the source here. It must gradually become the case with you that every word that you pronounce that you, as it were, also have the powers ... it is as if you are physically moving. You want to pull yourself up and grab your hands and you pull yourself up. So you also need to know that when you speak a word here on earth - of course not at work or ... you can do it ... but you have to be careful there too - that just when you draw that word to yourself in terms of powers, then you must draw that to yourself so that it corresponds forcefully to the understanding and the power that is in the word.

That is why I would not use the word "temple". Temple is used for everything that... not anymore. Everything comes to an end, a period for this and then for that. The temple is always a place for idolatry. What is idol worship? Idolatry is also not a nice word, it is also derived from it. It is in the Torah - we must pay attention to how it is in the Torah - in the Torah it says "stranger service" there is not "idol worship." They made it that way, of course, but there is stranger service. What is stranger service? Strange to the service of the One creative power. What does strange mean? Strange means all kinds of service that is not for the sake of giving but all kinds of variations of services that are variations on receiving. One can receive very subtle, fine, one can receive coarse and in all sorts of ways. Therefore, let's say and I will recommend that you remember that the place corresponding to those two places where altars stood and the holy building where the service for the Creator was held in Jerusalem is called "beit hamikdash." Beit is house, ha is definite article and mikdash is shrine - the house of shrine. And when you pronounce beit hamikdash, then beit is house and hamikdash is holiness, that's good. Then every time you pronounce that, you know what you are talking about, then you contribute to building the third temple. But the third beit hamikdash - remember that very well, gradually we must distance ourselves from meaningless words or words that only confuse and show no correspondence with the root from which all powers come. So beit hamikdash. It is not difficult: beit and the second word is hamikdash - "the house of the holy". You can also say sanctuary. This is important.

And of course we first build the beit hamikdash in our heart. No third beit hamikdash comes before we will build up the beit hamikdash within us. Only then, as it were, will come from above the beit hamikdash will not come from below to above, it will then be placed from above as it were here on earth. And that beit hamikdash will never be destroyed anymore, so it will not be made by human hands anymore. Although there are still all sorts of sounds from: "Let's build it ourselves, the new beit hamikdash." Well, what will it be then? Human stones ...

So he says "that in the time of destruction that the enemies did not rule in the gates of" and now we know that we can also say ... the word **היכל**, heychal is used, shrine. **היכל** is a sanctuary but you cannot tell from the word itself. **היכל** is a very special word. We can say beit hamikdash or the hall. "Sanctuary/beit hamikdash/the hall", **but that the gates have sunk/pressed into the earth, as the sages used to say.**

Look, how can we see this - it might be fun, an image came to me - look at how the great Kabbalists... where did they sometimes take refuge?/ In the caves. Those caves, caverns in the rocks

or in the mountains are, as it were, somewhat depressed by those mountains - where they had refuge... And the entrance, the gates of it are, as it were, depressed and small etc. in the way that outsiders would have no access there. That is very special. But that also reminds me a bit of what it is here. They naturally sought refuge there for certain meditations, for such things. Also Shimon bar Yochai with his 10 followers, who had written the Zohar. They traditionally think so and say they fled from Romans. The Romans then had the power in Israel. And the Romans forbade to learn the Torah and whoever would learn Torah would have the same fate as rabbi Akiva, who would be burned in Torah or something else, all kinds of terrible things would then.... But not only that, they see only that the Romans did that. Of course, but it was of course the outer form of the strike of the unclean forces at that time.

And that is where they sought refuge in such caves of the unclean forces in the vicinity of the cities where they lived etc.

ומתוך שאנת צריכה לשמירה כל כך, אינך ראויה למברי בך עלמא.

And then the Creator, binah, said to her: "Look, honey ..." **And since you need so much protection, you are not capable of creating the world through you.** "How can I create the world through you if you still need protection?" That is why it is also said about Jerusalem that at the end of time there will be no walls in Jerusalem - there will never be walls in Jerusalem - if one builds walls in Jerusalem then it is not yet time, people do not yet see the light. But at the end of time when it will be corrected in Israel, there will be no more walls. Everyone will be able to come to Israel, everyone will have room and everything will be received etc. etc. and there will be no more walls in Jerusalem. Why is it like that? We learn from this that if something needs protection, then it cannot be good, then it is not good enough. When protection is no longer needed, the true correction is already done. Only then is it something or someone such that Jerusalem will no longer be afraid of that or that As long as there are the walls, even cultural walls, or any other way. Everything will be demolished and no walls will remain in Jerusalem. Then we will see that the time of the Mashiach has arrived.

And that's why it's here too. He says: "Since you still need protection, since you still have a bodyguard around you, you are not yet capable of creating the world through you." The more something is perfect, the less support there is. The greater the following that follows someone, the less truth there is. You have to feel how that is. Because the masses of course run where they see significance and etc because when the Mashiach will come he will come on a donkey, not in a Rolls Royce but on a donkey, simple. That means that he already has his own donkey, his body completely conquered. And in absolute simplicity. In simplicity is genius, not in the intellectual. Cleanliness is in simplicity and not in the intellectual. There is an enormous culture in the human being, who can cover many things from the outside with his mind, with his considerations of course, but not cleanliness. Cleanliness brings perfection and not the intellect.

And now pay attention, a very amazing thing. What is below, on this page of the Zohar, to learn that is worth the effort to be born. We try what we can. Again: what I tell you is what I can attract and what is given to us at that moment, what is possible and what is allowed. You should not think that I tell something as omniscient I tell what can and what is given to me and what I give a little For example, we could be at a higher and deeper level next year ... but the intention is that you then continue ... but it is emet, it is true what we do. That is important that our intention, our attitude is as approximate as possible to truth. And what is given to us ... And now note:

וזה"ש, ותו, דח' לקבלך, וכד תתחברון כחדא הא ח"ט : כי ח' היא הוד, דהיית המלכות הכלולה בז"א, וה"ס הצנור השמאלי שביסוד דז"א.

And that is what He said: binah, the Creator said to that letter ט **"And moreover/even more, even more so that He wants to point out to her that the letter ה therefore the next letter one higher than the letter ט. He says that the letter ה is opposite you, and when you become connected and you**

become as one then it becomes הַט, **sin:** and watch what he tells us **because the letter ה is hod**, hod of z'a. Which hod is that? That is the 8th letter of z'a. And the 8th letter of 22 letters that is hod. He says: "Hod of z'a," and that is true, but literally hod of the binah of z'a. So it is z'a but then inner z'a. We can speak of binah of z'a and we can also say that is inner hod. Always look at how we all do that... what is inside and what is outside, what is internal and external. Everything has those relationships. So ה is hod of the binah of z'a, or inner hod of z'a.

[Student: The outer hod of z'a is the פ?] Exactly! The פ we have learned that - pesha - the outer hod. Do you still remember the outer hod? We learned the letter פ who was the bearer of pesha, that great serious sin as a crime. Why? Because every hod is the carrier of malchut. Hod in z'a is the inclusion of malchut in z'a. Pay attention to what he says **because the letter ה is hod** the 8th sphirah is always hod, **that is, malchut enclosed in z'a**, because the hod in z'a is malchut. We have learned, that in the body hod is always in z'a ... Which five sfirot are in the body? Normally the sfirot are keter, chochmah, binah, z'a and malchut. What are the sfirot of z'a? Chesed, gvurah, tiferet that are like keter, chochmah and binah. In the body they are called chesed, gvurah and tiferet. Netzach in the body that is z'a and hod in the body is malchut. Because everything has that five, everything must actually have that five. That is what he tells us that the letter ה is hod - we now speak of z'a - and hod is malchut enclosed in z'a. So the inclusion of malchut in z'a **and that is the left pipe**, everything exists left and right. So the letter ה is the left pipe. It also looks like a pipe - do you see that? - from the bottom **that is in the yesod of z'a**. yesod from z'a has two pipes, the left pipe is called hod. Just look, everything is coming. So the left pipe of yesod is ה

כי ב' צנורות הם ביסוד דז"א, א להולדת נשמות, והוא הימני. ב לדחית פסולת לחיצונים, והוא השמאלי, הנק' ח', והענין הוא, כי הוא מבחינת הק' הנכללת ביסוד כנ"ל אות כ"ד ד"ה השיב שממנה יוצא הנהירו דקיק לחיצונים, שמתוך זה קונים החיצונים כח להדמות לצדם דקדושה, בקוף בפני אדם, בסוד, זה לעומת זה עשה אלהים.

Because there are two pipes in the yesod of z'a, 1 the 1st pipe is to produce souls, also in humans it is exactly the same. So the right pipe of the yesod of z'a, the male, is to produce souls. First receive the picture and then.... **and that's right. The 2nd is to push away/dump waste to the outsiders, and that is the left pipe, which is called ה**, just a little explanation: yesod is male and must give to the nukvah. She has nothing of herself, she receives everything from yesod, from the masculine. And yesod is yesod against yesod, for something to be born then there must be zivug, copulation between yesod and yesod, just like on earth. Then he tells us that yesod, male, has two pipes in itself, right and left.

Look, with everything where we have one, it looks like we have one, but it is always two. For lips - upper and lower lip. In the mouth we also have a row of teeth above and below. We have esophagus and trachea. Windpipe is always right and esophagus is left. Trachea is clean, is Ruach, because air is Ruach, that is for the transfer of Ruach, from air, is clean and esophagus is dirty. Not dirty, but all sorts of ... food, all sorts of things that come as a result.

Now we will look further into the heart of man, there is a right half and a left half of the heart. The right half of the heart, spiritually speaking, is the seat of the good principle, and in the left half is the bad tendency. The good tendency is in the right half of the heart. Of course we do not speak of the heart of flesh and blood, but in the heart of flesh and blood we also see that the right half is clean of blood and the left half is full of blood. The right is pure, the right is to produce something, pure, and the left is for the garbage. All the waste that comes through the blood and that is processed and the waste then continues through the left half and drops to where it is needed, then it is removed. It is removed via channels.

In this way we can continue in the entire body of man. We clearly see two in the head. We see two eyes, right and left, they also have different functions. We all think it's all the same, two eyes. But it is absolutely not true. Even if someone has one eye, a left eye or a right eye, that is also day and night when seeing the world. But we can't talk about that now. Then, also two ears, right and left

ear. And two nostrils and one mouth, that looks like it's one. There are elements there that are unity but still another time we will talk about that. Then we have also seen two pipes, trachea and esophagus, that is all next to each other. Then... ..etc. etc.

That's how it comes to yesod. In humans there is also a yesod. We can see that, we cannot see that. It is one hole with the man, I do not only say with the man with the woman as well. There is one hole in the man, the right hole that we do not see. From that comes seed, the good to bring forth, beautiful ... And also the channels that lead to it. And the left hole, or left channel from which the urine comes. Also two, so waste is on the left and right constructive. And there is a principle that I will get to know You from the flesh. We can learn from the flesh itself how it is structured above, the spiritual world and vice versa.

So he is now also talking about the yesod of z'a of the Atzilut that it has two channels, right and left. The right is to produce souls. Why? All souls pass through z'a and nukvah. Z'a sows in the nukvah the male part of the soul, the male seed, in the inner part of the soul. And the nukvah of z'a, so the malchut of z'a it becomes, because she cannot give birth while she is still small. They rise, z'a and malchut, to abba and ima, to father and mother, and there they make zivugim. We will still learn that. And then they go to their place and then they produce the souls. All souls come through the zivug between yesod of z'a and yesod of malchut. And what he tells us is that the right-hand pipe of z'a produces souls, which gives seed to nukvah. And the left pipe of z'a is for waste. Just like here on earth, I have given an example.

Even if you live in Amsterdam and you come to the lesson - we are just talking about the concentration also during the break - how much trouble just to get you to come here. How much sacrifice do you need? Let alone that you come from outside Amsterdam with all those buses and everything, it is a huge amount of surrender. And if you sit here, during the lesson, then don't think about anything, complete absolute concentration. Because that gives you invisible energy for the entire week that is enough for the week and that always stays with you. That never goes away this energy. Therefore, do not be distracted or distract others, not even for socializing. Being friendly but ... everyone can exchange emails with each other and then you can talk for a while after the lesson when you go outside. Then you can talk about everything you want, but not during the lesson. Then you will be fine. We go on.

We just learned about those two pipes in the yesod of z'a. The right pipe is for producing souls and the left pipe is for the zolet, the waste. We have learned that waste is also needed. What are we talking about now? The left pipe of yesod van z'a of Atzilut. For us it would be great food from what the waste is. Can you imagine what waste we are talking about now, what level of waste that is? That we cannot even dream.... if a person knows that then we not only want to dream of it but to be there and receive the higher. But what is the waste, what waste from yesod from z'a. While most, the greatest were prophets of hod, who could attain, contained hod of z'a. They could draw their prophecy from hod. So what is involved is very high.

Pay attention to what he tells us. The 2nd pipe: "2 For ejecting waste to the outsiders, and that is the left pipe, which is called chet". Now we have the left pipe of yesod and we know that \aleph is the hod of z'a, that is malchut, the inclusion of the malchut in the yesod of z'a and that is the letter \aleph , which corresponds in alphabet to the letter \aleph **and the point is that it is from the aspect of \aleph** we we have learned about the letter \aleph that from the letter \aleph a legitimate portion of the spiritual may come from the holy, according to the Creator to those unclean forces. Do you remember the \aleph that the lower leg of the \aleph is intended for feeding the unclean forces? Because they also have to be fed, not too much, but you have to give them a bone, that is enough for them to continue to exist. Because the Creator created the one opposite the other. Also in the unclean forces are sparks of the sacred that still have

to be raised in those 6,000 years of creation. And for that the letter ק is named, the only letter in the entire alphabet that is characterized by a long leg that falls below the line. We do not count those end letters, because they are special end letters. People talk about the 22 regular letters of the holy, the holy 22 letters.

What does he tell us? That that letter ך is of the aspect of that ק. Look at that letter ך, it has some of it But look at what he tells us further, that that letter ק **that is enclosed in yesod** and he gives us between the brackets where we learned about the letter ק **that from her** from that letter ק - remember what he is telling us now, **a small light comes out to the outsiders**, if you take the 22 letters of the alphabet that are from z'a and at the bottom you have four letters from nukvah. And the first letter of nukvah starts with the ק. And after the ק there are three more letters of the sacred - ך, ש and ת - and below that is the mador klipot, the compartment of the unclean forces, which are also fed. Which compartments are these? Briyah, Yetzirah and Asiyah. With regard to Atzilut it is already unclean and therefore it is said "outsiders". He sometimes says "unclean power" and sometimes he says "outsiders." If he speaks about outsiders, that means outside the Atzilut or under the Atzilut. There we have Briyah, Yetzirah and Asiyah and those are outsiders, with regard to Atzilut they are outsiders. And there we already have unclean powers - we don't say unclean powers but we do say klipot. Because unclean forces sounds very sharp and sometimes we can and sometimes cannot use that. But here we are talking about klipot.

that thereby the outsiders obtain the power through the small light of the letter ק which then comes to the Briyah, Yetzirah and Asiyah. And the outsiders who then receive the power **to resemble their sides in the sacred**, so they also have parallels Everything corresponds to each other. So then those outsiders start to look like their corresponding aspects in the holy **just like kof**, קוף is just like the letter kuf and it is written just like that and it means monkey. We learned that - do you remember that קוף is ape? **monkey for humans**, monkey and humans look alike. So he compares those outsiders who now receive the power of the holy of the ק, they receive a little bit of light from the holy and because of that they start to look like the human being. What is human? The sacred, they look like the sacred like they are sacred. And he compares those unclean powers just like kuf and kof, that is the same as a monkey with humans. Look at a monkey that also has everything just like a human being and yet it is different **in the secret from one to the other the Creator has created**. clean and unclean, right and left, all sorts of this kind ... So the sacred and the unclean.

כי אלו ב' הצנורות קרובים זה לזה, ואין ביניהם אלא כקליפת השום ולכן יש כח לצנור השמאלי, שיתגבר על הצנור הימני, ואז נעשה ח"ט.

Because these two pipes of yesod are very close to each other, also with humans it is exactly the same **and between them there is only a small peel like a garlic** so he says there is a wafer-thin layer between the two that separates them. The right-hand side of that yesod is holiness, constructive, pure. And the left is waste and the left is ה, the letter ה. And the right is ט. In the right pipe of yesod is ט, there comes the light ט of the hidden light, the good. And what makes the word "good", טוב. And the left is ה, and that's waste. And that part goes to the outsiders, to the unclean forces. Notice how great that is built **and therefore the left pipe has power that it can overcome the right pipe**, there is a small shell between the two just like a girl who is still a virgin - what distinguishes her? She has not yet been touched, she still has that in herself. There is also such a shell between the two, between that pipe of yesod from the right, where seed comes out and the good and from the left comes waste to the unclean forces. And because it is so thin, it is possible that the left one overcomes the right one. So the ה who overcomes the ט. The hod ה, which overcomes the ט and that is yesod of z'a, both are... ..So the left pipe overcomes the right pipe **and then it becomes הט**, chet. two letters: ה and ט. So when the left pipe overcomes the right pipe, it becomes ט"ה from that combination. The winner comes at the first position.

Pay attention - this in between - how it works with a phenomenon in this language. Everything that comes first is dominating. If you see a word of say three or two letters, then one letter comes first and that means that it dominates in this combination of forces. We speak of powers not words. And in words we connect exactly the same thing - those forces. So in this word **ה"ט**, that letter **ה** is the victor, dominates over the letter **ט**, because the letter **ט** is behind the letter **ה**, and that makes the combination with the meaning of "sin". That brings sin when the left conquers over the right of that yesod - then it becomes sin.

וז"ס שח"ט בגי' טו"ב, דהיינו זה לעומת זה. כי בהתגבר הימין שהוא ט', אז בגי' טו"ב, בסו"ה אמרו צדיק כי טוב.

Note, now it is very important. Look at those letters, look briefly at this line at the two words that stand there **And that is the secret that the gematria** is the number value of **ה"ט** of the word for sin. Look now **ה** and **ט** the number value **that is the same as the gematria from טו"ב**, good, so both have the same gematria.

Gematria means that they are of the same origin. Only in the first case does the **ה** conquer, that left pipe and then it becomes sin. And in the second case, the right leg of yesod overcomes and then it becomes **טוב**, good. What did the Creator say in creating the world every day? And the Creator looked at the light that He had created and "see here it is good." And that is the good what is here and the gematria is 17. Look **הט** is 17 and **טוב** is also 17. Both are 17 so they have the same level, the same origin, but one is sacred, that of the right pipe. And the other one on the left is unclean.

How next to each other is sin and the holy. It is just like that little shell that separates the two, the good and the bad. How nice is everything that it is not coarse. And how easy it is to wander. And so the Creator has made it to the world that we must always ask and always pay attention to the light and always make correction. You feel that it is chet then you have to go straight to the right again and do not wait too long, but immediately make a correction that it will be good. That you then receive from the **טוב** and not from the **הט**

that is, the one opposite the other. the world is created that way it is not wrong that yesod ... We are now talking about yesod of z'a of Atzilut, that is absolutely sacred. It is not wrong there, it can turn out wrong. It is not wrong there in Atzilut. It is yesod of z'a and it has two channels. The one channel is for the seed, the right channel, for souls to be born. And the left channel is for waste. And so everything is structured in the same way. It is all good, but it is one opposite the other. From this the unclean can originate. That all comes to the Briyah, Yetzirah and Asiyah and there klipot already start, but not here yet. But here in the yesod of Atzilut, there are already signs of the principle of one versus the other, the Creator has created. We must always bear in mind that people are on two feet. We see it in z'a that yesod of z'a also has two, a right and a left channel - so does man.

For when the right the right pipe overcomes that ט then the gematria becomes טו"ב, good, **in the secret of what is written** that is written in Isaiah **"they said that tzadik/righteous is good."** Why does the righteous stand there as a property? Tzadik, yesod is good. So the right side, the right pipe of yesod is good

ואם ח"ו מתגבר הצנור השמאלי שהוא ח' על הט' אז בגי' ח"ט.

But if G'd forbid the left pipe, which is the letter ה, overcomes the letter ט then it becomes the gematria ה"ט, sin, so sin has exactly the same gematria, the one has 17 and the other also. the Creator created one opposite the other, why? They have the same power - **טו"ב** and **ה"ט** - notice how wonderful it is. Good has the same power as it were as sin. You see, the same gematria and therefore it is so difficult because it is similar, they are equally attractive, they have the same gematria, and the gematria is the power, the intrinsic power that is in them, the power that is not represented by positive or negative but the power itself. There is the same power and therefore both

are equally attractive. Good and evil are equally attractive. Why is it made that way? Why has the Creator made it so difficult for us? Because otherwise we would not be human, because otherwise we would not have a face, we would be just like puppets, robots. And because they are absolutely the same forces - or sin or good - it is the same force. They are at the same level, 17 and 17. Then it is up to man to make a choice, to exercise free will That is given to man from above, we see that with z'a that nothing is imposed on man. People have to choose for themselves: left or right. And both are equally attractive.

Do not think that if a person learns the Kabbalah, for many years, he will start a withdrawal policy in his body, absolutely not. There are exactly the same wishes as in the best years of doing evil. You retain the same powers, all wishes are just as sharp as in the best years of your abilities. And the Kabbalist will continue to wear that throughout his life. Why? "זה לעומת זה", the one opposite the other created the Creator. And thus we retain all powers within ourselves. Because everything is created for people - left and right. We must serve the light - what does serving mean? Match properties with the good principle, with the good tendency and with the bad tendency. We must agree with both and not only with the good. Of course choosing the good on the background of evil. Choosing the good and avoiding the evil - what does that mean? Have a terrible desire for evil and don't do it. We are not here to destroy, not to flee and to make yourself a saint. But overcome that, overcome in the sense that you don't want to do any harm, absolutely not. But all the terrible desires to be able to do all the harm. You want it inside as it were and you don't do it. So you don't impose anything on yourself. And it is coming from above step by step a Divine will-power will come into being in you. And that gives you the power to overcome. Clearly?

'Pork! Ah, beautiful, wonderful!' Now I don't feel anything of that, of course, but I still know how great it can be and yet I don't eat it. That I don't impose anything on me. A Kabbalist does not impose anything on himself. Because if I impose something that means that I am going to draw a line between me and the higher. There must be no limits from above. At the bottom I will set temporary boundaries ... Limit means that I need a bottom below, a border, a kind of malchut, not malchut itself, but yesod of malchut I must always feel. In every act of mine I do not have to have a bottomless space below me. Because then I am somewhere in my imagination and I am not in contact with the Creator. But in me, at the bottom I always have to feel yesod of the malchut, because I can't correct my real malchut. But the choice is always ours, only the human being, no g'd, no one else determines the path that the human being follows.

There are of course stars and they definitely play a role. It is never said that astrology is nonsense. Of course it is also cheated with, but astrology certainly plays a role in terms of powers in humans, especially the emotional forces. But whoever deals with the Divine, that is, with what we learn ... we go beyond all stars, beyond the influences of all stars. We draw from Atzilut while the stars - do you know where the stars come from? Their powers are contained in the 6th firmament of Asiyah, which is where they draw from. All those stars, together with the Milky Way, they all draw from the 6th firmament of the world of Asiyah, some come to the 3rd but no more. While we draw from Atzilut, so much higher than all those things. Clearly?

Someone who learns Kabbalah should therefore not be concerned about the star regime and all those things. Why not? Of course it works on you, you are also flesh and blood. But you go through it through your studies. That's why it doesn't work for us. If you quit, if you just live without ... just as a natural person, then you are subject to it. From someone who is on the street, a road worker to Einstein... you are then subject to those forces and you cannot escape. They determine your destiny... up to Einstein from every person and from all animals. But if you work on yourself... you are just a road worker and you learn Kabbalah and you want to connect with the higher and you connect yourself with the Torah, like Zohar and things like that then you are disconnected as it

were. You experience the powers of those stars / zodiac, of course. The majority of us is subject to gravity. Okay, we feel that, we tolerate it, but we go above and beyond it. So the choice is ours.

וזה אמרו ותו דח' לקבלך כלומר, כי יש כח לצנור השמאלי שהוא ח' להתגבר עלך ואז וכד תתחברון כחדא הא ח"ט, דהיינו שתוכלנה הקליפות להוציא השפע דקדושה אליהן, שמשם יש שליטה לכל החטאים, וזה אמרו ועל דא, אתוון אלין, לא רשימין בשבטין קדישין.

And that's what He said the Creator, binah. In this case we see the Creator as binah. So that is Abba w'ima **and more/even something extra** He adds "**because the letter ה is opposite you**", the light is opposite from you, from the letter ט. So against the letter ט He says that the letter ה is opposite from him ie "**because there is a force in the left pipe that is ה to conquer you**" He says to that letter ט. So He says: "The letter ה has power to conquer you" **and then** a piece comes from the Zohar "**and when you connect yourself as one then it becomes chet, חט, sin**", **that is, the klipot will be able to pull out/draw the abundance of the sacred from you, that from that** where we are talking about now **comes the power to all sinners**, look now what we learn that what we are talking about now, so that connection between those ה and ט, so the left and the right pipe, draw all the powers from it, and all sinners from the world draw their powers from it. Of course they don't get there, but everything is still good there, but those two are there. But if it already enters the worlds of BiY'A and then unclear thoughts etc. then it is attracted by sinners. But where sins come from, all sinners draw their strength from it, through that connection, through that combination, by sucking on that letter ה which then overcomes the letter ט. It is actually the blueprint to see where sin is, where the blessing is and where the good is. We must only apply it, nothing else, apply consistently.

and that is what He says "and therefore these letters are not written in the holy names. so there are 12 sons of Ya'akov and there you will find all letters except those two. These two letters are not found in the name of the sons of Ya'akov, because the sons of Ya'akov are, as it were, the bearers of the forces ... the souls they are the bearers of the forces of the sacred that they had to bring here on earth. And that's why you won't find the letter ה or ט in their names. for they can then make that combination where ה overcomes the letter ט and then it becomes sin and then the world cannot hold on. [Student: Israel was made up of those forces.] Exactly, out of those 12 pure tribes of the sons of Ya'akov, there was also built up the spiritual power of the people of Israel.

So Avraham purified himself and he purified himself in the right line. He has become the carrier of chesed of z'a. He has purified himself. Then Yitzhak came and Yitzhak purified his left line, gvurah. Then Ya'akov, and Ya'akov purified tiferet in himself. Then Moshe came and Moshe overcame netzach. Then Aharon, and Aharon has overcome hod, so he was the bearer of it, he purified himself. Yesod was purified by Josef and the last one, David, purified the malchut, only once did he have it purified and the second time is still to come at the end of the ride, after 6,000 years, to continue the entire purification etc. And all the people of Israel that had to be the receivers, the bearers of all those powers of those 12 tribes, Divine tribes, that's why it's called the Divine people. Clearly? Only because he had purified it and the power of the HaVaYaH did he get here... He had to convey it, not that they were so good. They had no other choice, it was a choice from above. So they had to bear it all. And the whole nation is also the bearer of all those 12 stones, so all their names were written on the high priest's breast - except for those two letters. All those 12 tribes who all had ... the diamonds were also on the chest of those ... diamonds, because he also has everything in the 12 stones as we also spoke in the beginning of the lesson, the purest stones also correspond to the purest names of those 12 sons of Israel. Clearly?

Look at the stones, all those rubies and the best stones. What is the difference between one brick and the other? One is pure and the other is not pure. One is resistant and the other is not resistant. And that whole nation of Israel is nothing else. The purpose of the people is to bring down all those forces of what we are now learning from the side of good. And that is why they are spreading. Just like when sowing in the field, the seedling is all "thrown" to the earth, evenly distributed. So is this

people ... the entire globe is like earth and this people is also spread over the whole world to bring light from above, not from themselves but from above to bring down. And also of all peoples who cleanse themselves to draw them to themselves, not to themselves, but to draw through themselves to the light itself. That is all that is the Creator's plan and nothing else. And thereby all good is purified and ultimately at the end of all times the power of light, all the majesty of light, will manifest here on earth in all perfection.

כי זה הטעם שאין בשמות של השבטים האותיות, ה' ט', להורות שהם גבוהים ונפרשים מבחינת ה' הזו, שהיא שורש כח העומת, שז"ס, שיעקב מטתו שלימה, ולא יצאה ממנו שום פסולת לחיצונים, כמו מאברהם ויצחק, כדברי חז"ל פסחים נו..

For that is the reason he says that in all tribal chiefs there are no letters of ה and ט, to learn that they are high on their souls from which they draw **and they are separated from this aspect ה**, from this aspect of ה, from the waste **that is the root of the power of the opposite** and the unclean. We now see where the unclean really comes from. It is not there yet but it is the root, because it is all still good there, but from the root draws all the unclean **that that is the secret/essence of Ya'akov's bed that is very pure**. That means he didn't have a drop ... he had never seen pollution in his life. Ya'akov corrected Adam's sin. From Adam's sin there was no man, no soul, who could correct Adam's sin. Not entirely of course, but Ya'akov was able to correct it to the tiferet, so not all sfirot, because under tiferet there were more.

So he could correct that, he had a purity in himself ... Clear what purity is? That is what his strength was, his handling in his bed was pure. *[Student: Does that mean he hadn't wasted seed?]* Also that, exactly, not that either. Of course, and also no pollution. He was pure, pure of his mind and of everything. That was his function. Nothing else is in this people. We speak of course about everything in one person, but when we talk about this people ... nothing else in this people is special except that purity. And that is why they always remain separate, never mixed with everything ... Of course everything is mixed a little but always something remains what must strive for purity. Why? That is the whole role of this people, the mission of this people with regard to the forces that they must transfer here on earth.

and absolutely no waste came from him to the outsiders, so from his own ה, from his own left pipe from yesod nothing came to the unclean ones **not like with Avraham** with Avraham it was the case. Avraham had Yitzhak born. Yitzhak was pure but the other was not pure. And Yitzhak also had two sons born Ya'akov - and Ya'akov was the pure line. Do you see how that works? From Ya'akov's was the right yesod, as it were. Ya'akov came from the right yesod and Esau came from the left yesod, from Ya'akov's left pipe. Because the Creator created the one opposite the other, there is nothing wrong with that. But Ya'akov must bring about that purity in the world and also let the others purify along with what this people has received and must give to the whole world.

Lesson 61

We still have 3 to 4 pages left of that great piece of Otiyot. We start with a new letter: **ז** אות of zayin.

לד) עאלת את ז , אמרה כ ליה : רבון עלמא, ניהא קמך למברי בי עלמא, דבי נטריין בניך שבת, דכתיב ח זכור את יום השבת לקדשו. אמר לה: לא אברי בך עלמא, דאנת אית בך קרבא, וחרבא דשנא, ורומחא דקרבא, כגוונא דנון, מיד נפקת מקמיה.

34) The letter **ז** has come in, she said to Him: Master of the world, it is good for You to create through me the world, because in me observe/keep Your sons Shabbat, literally is נטריין guarding, so guarding Shabbat as it is written a verse from the Torah from Exodus: "remember the day of Shabbat to sanctify him." He told her: to that letter **ז** I will not create through you the world as there is in you war, and a sharp sword, and a war arrow, as in the letter **נ** immediately she left/she went out of Him. that is the letter **ז**.

And now translation of Rabbi Yehuda Ashlag. Then we also see Hebrew and he also makes certain additions.

אות ז'

לד) עאלת את ז' וכו': נכנסה אות ז'. אמרה לו: רבון העולם, טוב לפניך לברוא בי את העולם, כי בי ישמרו בניך שבת, שכתוב זכור את יום השבת לקדשו. אמר לה: לא אברא בך את העולם, כי יש בך מלחמה, דהיינו חרב שנונה ורומח שעושים בהם מלחמה, שהם נקראים כלי זיין. ואת כעין הנ', שלא נברא בה העולם, משום שיש בה נפילה, כנ"ל אות כ"ט מיד יצאה מלפניו.

34) The letter **ז** has arrived etc.: 'וכו' is the abbreviation for 'etc.' the letter **ז** has arrived. She said to Him: Master of the world, it is good for You to create through me the world, because through / in me letter **ז** will guard / obey Your sons Shabbat, those sons who were not there yet, it was before creating the world. That she then already said, that Your sons will keep and guard Shabbat through me, the letter **ז** that it is written זכור and that starts with the letter **ז** and that is the argument of the letter **ז** remember the day of Shabbat to sanctify him. He said to her: I will not create the world through you, because there is war in you, that is, a sharp sword and arrow and he, Yehuda, adds that people are waging war with it, literally: do. So that's the argument, that's what the Creator tells her. We will see what it all means that they are called כלי זיין, weaponry. and כלי comes from the word kli / tool and כלי זיין means something like weaponry. So כלי זיין is a piece of a weapon, it can be anything. Something with which one wages war is כלי זיין. And in the word "zayin" is the meaning of waging war.

Unbelievable that it is so in those holy letters. Waging war ..., we will learn how wonderful it all is. We say that everything that has to do with the Creator or that has to do with the sacred is pacifist, that has nothing to do with waging war and yet we see that there is war in the letter **ז**. It is only the 7th letter of the alphabet and there is already waging war. We will see what it is all about.

And you are just like **נ**, so you look like the **נ** that through it that letter **נ** did not create the world with her and the **נ** has already been discussed and the Creator said to her: "No ..". The **נ** is gvurah of z'a, as we already know. And the Creator said to **נ**: "Through you I will not create the world." "And you are just like **נ** ..." Look at the letter **נ** and look at the letter **ז**, they have something in common, we'll see ...

See what he tells us. Why wasn't the world created by the letter **נ** he says? because there is in her the falling נפילה, falling, starts with the letter **נ** and that means "the falling". And if there is the characteristic of falling in a letter then you cannot create a world with it. Because the world had to be created by a letter that would bring absolute perfection, she immediately went out of him. literally from His face. That was the translation of this ot

ביאור הדברים, כי סוד הז' היא י' על ו', שזה מורה על גדלות המוחין של הנוקבא בסו"ה, אשת חיל עטרת בעלה. משלי י"ב, כי היא נכללת בעולם הזכר, והוא ו'.

Explanation of words, because the secret of the letter ז what does the letter ז look like inside? **is the letter י** above the letter ו **that teaches about the great state of the mochin** of the light in which the nukvah receives mochin, so the light of the head, so chochmah, binah and daat **of the nukvah in the secret of what is written**, it is written in the Proverbs of Solomon, "A good wife is the crown of her husband." we'll see what it is. **Because she** thus nukvah **is enclosed in the world of a male, and that is ו** so the letter י has now come to the head of the letter ו. And the letter ו is z'a. In the name of יהוה, the letter ו is z'a. But later, he explains further on. But he says that she, nukvah, is enclosed in the world of the masculine. And the masculine is that ו. The letter ו is always masculine, because the letter ו is just like in the name of the Creator, HaVaYaH, YKVK. י is chochmah, male, the upper ה is binah, female, the third letter ו is z'a is male, and nukvah, malchut, is female. They are two pairs and the upper one is called chochmah and binah, which is the higher world. And z'a and malchut - nukvah, that is the lower world.

ואז נעשתה עטרה על ראשו, שה"ס הי' שעל הו' ובעלה מתעטר בה.

And then it has become the crown above his head, that is the secret of the letter י that is above the letter ו and her husband therefore the man of the nukvah, z'a **is crowned with that**. so a crown has thereby been obtained by her. We will all learn that later.

I told you once that the eve of the Shabbat, Friday night we know that the power of din reigns in the evening, there is nothing wrong with that. And din is also the nukvah - night, nukvah, the female. And in the evening, Friday evening, end all six days of the fight with ... the days of chol, the workdays or the profane days. So the ordinary days, the weekdays, and on all the weekdays there has never been and will never be a person who does not wage war on those days, has nothing to do with the klipot, the unclean forces. We must always have to deal with that. This is how the Creator created it - six days He created and the seventh to rest. Absolutely six days a week we have to deal with those unclean forces and we have to take them into account in one way or another, fighting with them, in a good way of course, in a constructive way. And the seventh day is nothing ... You have to prepare for the seventh day that you have no sense of unclean powers I can really assure you that on Shabbat, who really means what he does ... really concentrates on Shabbat and prepares for Shabbat, so that he also prepares food on Friday for Shabbat and does nothing on Shabbat - do not do creative work, do not build ... You cannot do creative work, because the Creator himself has stopped creating and we must imitate the Creator, because then we come in accordance with the light. And then you will also receive everything.

And therefore prepare yourself, say on Friday. And on Shabbat that you eat the best you can and on the best sheet and all the beautiful things of everything. Because it is special and then you make that.... Then on Shabbat you really feel as if unclean forces do not exist. You don't feel them. Why not? Only six days do you feel those unclean powers. First, you are active. You do all kinds of other things with your hands and feet, you are creative and you do all kinds of other things. You naturally feel unclean powers that are present. No person who doesn't feel that. But not on Shabbat, you let it happen to you, at ease you are the whole day and at the same time absolutely active. And that is something truly grandiose and of course this Divine people has received this.

But the intention is that anyone who is concerned with the spiritual will of course have to try to sanctify this day as much as possible. Do you see what he is saying? "Zachor" it says, remember this day of Shabbat - the seventh day - to sanctify him. We do not actually sanctify the day itself, but we sanctify ourselves on that day. But also the day itself we have to sanctify the day. The day is also something that is created. Seven days were also created. Every day carries a certain load. And we must also sanctify that day ourselves, we must sanctify the day because we are the inner

part of the days. Clearly? Man is bigger than animals, man is the inner part of the day. Not the day sanctifies the man but man sanctifies the day. Do you see what he is saying?

"זכור את יום השבת לקדשו", "remember Shabbat day to sanctify it," not that Shabbat sanctifies me, says the Creator. That is in Exodus. But you must, you must - it is not in the plural, it is in the singular. It does not say the whole people, it says that every person must do that individually. It says "remember" it does not say "you must remember, you Jewish people." No, it says "zachor" in the singular, "you must remember the day of Shabbat and sanctify him." Man sanctifies Shabbat. That is written here and not that Shabbat justifies me, that I have to think that Shabbat makes something for me. I make something from Shabbat. Remember that very well, because otherwise it is religion and then it is I have no words for that. Then it is that we think that Shabbat does something to me, it must absolutely do nothing to me. I make Shabbat. Of course the day of Shabbat has potentially all powers and I must all receive that light, but I must sanctify the Shabbat, that is what it is about. Clearly? You make the Shabbat. We must make it on our part and not that something outside can sanctify me. Remember that very well.

That is the whole punch line and that is all the difference that we do, what we try to bring up in our time, in this study, that not the rites, the rituals, can save us from all things, but the inner revival of the holy. Always raise yourself for the sacred. Don't you raise yourself up? No one is going to raise you, no rite, nothing is going to raise you. You must awaken yourself from within and then it is good.

And then on the evening, the eve of Shabbat, when Shabbat falls on Friday evening it falls in the evening. Shabbat begins in the evening. We will all learn that in the Zohar. What does that mean? All those six days are over and now Friday night comes and holiness begins, the holy condition. You should not look for that anywhere, it is all in you and on your table, everything is prepared for that, everything is clean, etc. but it is within you that beauty, from outside it must also be... .And then on that evening, in the evening reigns din gvurah. And din is also the power of the nukvah, of the feminine, of the partner of z'a. Z'a is the masculine of the lower world. What will happen then? In the evening, on that Friday evening, that nukvah starts to grow. The whole intention is that that nukvah, that relationship of z'a and nukvah is just like the sun and the moon. The sun is completely full and has everything in itself, the sun is round, 10 it has in itself. But the moon is flawed, as it were, and it will come sometime in the middle of the month - I mean in the middle of the month of the sacred - that it will also be round, very briefly. But then on Friday evening, she makes herself up, because in the evening the masculine is, as it were, latent. Because the feminine, it is her rule in the evening, and night that is the same power, din.

Then what will happen Friday night? She is making herself up. What does making up mean? That nukvah and the human being experience that, the human being who learns the law of the universe, that human being knows how to use the powers of Shabbat and you just have to learn that. It is not only religious, but just learning from the inside how to deal with it. Then that nukvah starts to grow in the evening. Then we will first say a blessing about bread and wine and then we will sanctify that. And from the inside it means that at that moment I am closing all those six days ... not closing but they have been done. I now look forward to that seventh day and that is the day of renewal, absolute renewal. After Sunday you will feel like a reborn person, absolutely, just like reborn after the Shabbat. New, really ready for the battle for the sacred. Absolutely ready for the fight and ready for love and everything. And renew all your powers just as after the storm is a total silence. That's how it feels on Sunday morning, for example. Then you stand up and it is as if I already feel in the time of the g'mar tikun, the final correction. Of course it is temporary, of course we have to work from Sunday ... work on yourself of course.

But Friday, what will happen Friday? First drink wine and then we say a certain blessing about it, then eat bread. Because wine is received just like chochmah and bread is like chassadim. And then together it becomes just like two lights that I have received and then it gradually begins. Nukvah, who is only in a small state for six days, grows, and then she comes to several sfirot, which I am

going to call from below - how do you say that? Do up - do all those forces up to that nukvah. Which nukvah? That is the nukvah of Atzilut. And through my prayers and through prayers of the whole people - the people are not only Jews but also non-Jews who experience that too - then all those powers go up to that nukvah. To which nukvah? To the nukvah of the world of Atzilut and that all comes to her. And through us comes the ornamentation of hair. She is going to make herself up because of all the forces that we bring up. And with that she turns to z'a, to her male. Because that's how it was made. Z'a and nukvah are then just like chochmah and binah, they become to us as chochmah and binah or as abba and ima not yet as ... but as father and mother. To us they are really like father and mother. And we, as it were, as children then bring up our dedication on that day. That we do not pay attention to other things, we absolutely do not think of problems or anything else. No television is on, no radio is on, it absolutely doesn't matter what is outside. Because there is only me and the Creator, nothing else.

And so she prepares herself, the nukvah prepares herself all night to get closer to z'a. She is also going to make zivug this night, slowly, increasingly, with z'a, especially after midnight, after the midnight of the universe. So not our midnight, but sometimes it comes down to the same time. At that time she comes into zivug with z'a, which means in confluence, the female, malchut, then comes into zivug with z'a. And that is why it is very good that on that evening if the person is, let's say, married or in a relationship, it doesn't matter how or what, but that he also tries to make zivug in that night if he wants to do that. Then in the night, after midnight, and not in the night before, so not before, because then there is still din. On Shabbat night, from Friday to Saturday, so from midnight, the midnight of the universe, let's say at about 1:00 am, that is a good time to have contact with your partner. Why? Because contact is also made between malchut and z'a above. And that is why there is no din on that night, the din is, as it were, hidden. No klipot, unclean forces have been put out of action this night, after midnight. And then it is natural that whoever makes zivug on that night is without din.

The children who are then born from the zivug of such a couple who then consciously do so at night, in that night, in the second part of the night from Friday to Saturday, then they father children in purity. You should see it that if someone does not conceive a child in purity, that child will suffer all his life. They do not understand that and the child does not understand why. Because the parents fathered him after they were at a party somewhere and then they came back and then just as without preparation, just as cozy and nothing else. You really have to know what you are doing. It is clear to us and that is why it is very important to choose that time. And not just when people want. It is not good to do that during the day. Because during the day you have all kinds of things during the day, don't do it. Preferably Friday night or Saturday night.

Why is it like that? Not that it is a rite or a use of ... but what are we concerned about? To match the properties with the operating system, with the higher. If you want to look like the higher, you have to do it that way. Clearly? The higher do that, malchut and z'a, they do it that night. Of course every night they do it too. But if a person wants to do that on another night too, then you have to do that after midnight. Light starts already after midnight and the din is already subject to the start of the day's increase. Then the increase in grace begins. And with that, that means that after midnight the klipot are no longer as active. And then it's good to do that. So if you do it then you do it after midnight and not when it suits you. You have to show agreement in everything you do, in particular, because that is very important because it affects you deeply, that you will do that after midnight.

That is what he also tells us. What does she do that malchut on that night? It is stronger than it is that night, it is small then. Why? In the first part of the night in particular the nukvah, the feminine, prevails. Then she will make herself up on Friday evening through all our ... of the people, of the souls who then ... we don't see how that works, but all of that comes from the human being, spiritually. And then she starts to prepare. And how is she going to prepare herself? She will then

bring all our prayers, all our attitudes, absolute dedication, to her. And she brings it up again. It joins z'a, the male, as it were. And that is why it is said "zachor", "remember." And what is commemoration? Pay attention. Remember is זכור and male is זכר. That is the same. So it comes from the same, remembrance and the word "zachar", masculine, is the same. What does זכור mean that you say "remember"? That means that the malchut, the nukvah, is going to rise to the male world. And the male world is the world of z'a. And that is why she is now called זכור, remember. Because she has now risen to the masculine. And it all goes up to Einsof, all the revival from below goes up to Einsof. And then it returns as Ma'D, it is always like that. From below it goes up first and from above it comes back - to whom does it come? Whose head comes first? Through all the worlds it comes to the head of z'a and then to the malchut. So z'a gets the crown through her. What does the crown mean? He's six sfirot, he's just chesed. But she is excited and just like we see in our world, the man is calm and is reading a newspaper and watching television etc. and suddenly when he is busy with his wife then suddenly you see that he has 10 sfirot in himself. He becomes a man. I mean when a man has contact with a woman if he does well, then he has 10 sfirot. And that is not a man sitting in front of the television, who only has six sfirot, only grace. But by raising her, she makes herself up just like a woman in our world, a bit of perfume, a bit of her lips she's going to make herself a bit pretty. Spiritually it is exactly the same. Then the man is induced by that and the excitation of him is that he obtains 10 sfirot by her and not by himself, he only has six sfirot.

So that comes up, all her revival. She leans herself against him and that goes up and from above the three sfirot hit his head. He obtains a crown, as it were, above his six sfirot are four more sfirot. And that's what he tells us here. That י, that is what induces the malchut, and that goes up and from above comes Ma'd and then above z'a comes the י on his head. He himself is the letter ו, he is male, but there is added a י and then it becomes the letter ז.

That is what he tells about that letter ז. The letter ז is the state of the nukvah in the state of the gadlut, of the great state. When the letter ו, the masculine, obtains on his head that י, which means confluence. She is י and she has 10 and then the crown comes to him on his head. Zayin is then nukvah and z'a as he tells us. This as an introduction to what he will tell us further.

וז"ס, זכור את יום השבת לקדשו שעי"ז שמעלים את יום השבת, שהוא הנוקבא, למעלה לעטרה על הז"א, שהיא נכללת אז בסוד זכור, נקראת הנוקבא קודש.

And that is the secret of what is written, זכור do you see that? - "remember." Look now, zachor, זכור is just like זכר, 'masculine' - remembrance and masculine is the same only there is a letter ו in it **remember the day of Shabbat**, it is also interesting that the Zohar tells us that if we hear that as in the Torah it simply says 'Shabbat' that means nukvah, the female, malchut. And if it says "Yom ha-shabbat" then it is z'a.

So everywhere in the Torah if it simply says Shabbat then it means the lower part, the feminine part, but when it is said 'Yom ha Shabbat' for example when we say in the evening Look, Friday night we say a blessing, then it is not Yom Ha Shabbat . And the next day, in the morning, we say blessing on wine and there is Yom Ha Shabbat, the day of Shabbat. Because yom is day, is z'a, always is day, z'a. And in the evening, people don't say that. If one says only Shabbat then it is feminine and if one says Yom Ha Shabbat, the day of Shabbat then is meant z'a in the Torah, but then in great condition, states of resignation of those etc ...

So, "remember the day of Shabbat ..." **to sanctify him**, do you see how it is? "To sanctify him." It says "sanctify him," the day of Shabbat, so actually z'a. When the malchut connects with z'a then it is the Yom Shabbat. On the Shabbat - that is the whole art of the Shabbat - it is the unity between the feminine and the masculine of the lower world of the nukvah and z'a. And they then become just like abba and ima, just like the higher ones, just like father and mother.

So it is written "remember the day of Shabbat to sanctify him." **that by doing so they make rise** elevate **the day of Shabbat, that that is nukvah**, he means that nukvah comes to the Shabbat. He does not describe it as... "that the nukvah comes to the z'a .." **upwards to the crown above the z'a, that she** the malchut, the nukvah as he says **encloses/who is going to attach/join in the secret of**

zachor/remembrance, you see, without looking at the Hebrew letters it is absolutely impossible to pass on the sacred.

Look, the word **זכור**, remember. She makes herself up, she rises upwards and becomes the crown of z'a, in the way I had told, and then she becomes **זכור**, remember. And why is that so? Because **זכור** comes from the word **זכר**, masculine. She becomes a part of the male world of z'a. What is the masculine of her? Male means that there is no sucking of klipot **and therefore the nukvah is called kodesh/holy**. so the nukvah sanctifies itself.

That is also what we see in the Divine Law, and it is also applied here on earth that a Jewish woman who sanctifies herself, she goes... Also in this way, that when the monthly period is over for her, she waits a week until she is completely clean. Then she goes to what is called a mikvah, a special place where there is a water source and that is also built up with a special dimension through which certain forces, a certain pressure ... And then she starts cleaning herself, cleansing herself to make herself holy, but of course that is an inner attitude. She removes all rings, she removes everything that is not naturally from herself to become absolutely pure in all respects. That is not easy. She removes every loose hair. It is not only physical, it is spiritual in the first instance, because she is going to make herself up, get rid of all her uncleanness, of all the klipot, of all the unclean forces that suck in on her, to agree that way... just like with the nukvah and z'a.

In the same way, the man too must see the power in what he does, that he not only wants to have fun, but that he in first instance fulfills the prescription. To fulfill the prescription on that night of Friday to Saturday, to be that way just like above ... z'a and nukvah are in relationship, they are in contact with each other, and you are also here on earth that way. Then you also get all those powers and therefore in that night, in the relationship between man and woman or does not matter who ... no impurity comes as a result. The point is that on that night no unclean forces will hit people. The human being when he does that, such a copulation, that he does it in purity. That's what it's about. And then when she ascends to him, it becomes holy.

ושענה הז': כיון שאור זה הוא גדול וקדוש בסוד המנוחה, ושם השבתת כל הקליפות, ע"כ אני ראוייה שיברא העולם במדתי.

And the letter ז had the argument: since this light of gadlut what she had received **is great and holy in the secret of tranquility/serenity, and there is the cessation of all klipot/unclean forces**, when that light shines on Shabbat, from that night then the klipot absolutely cease, they are then definitely put out of action, **so she thought that I am fit that the world is created by my attribute**. what did she think? On that night of Shabbat ... she says: "Shabbat is kept and guarded by me ... Shabbat will be guarded "by Your sons" of the Creator. Shabbat means **זכור**, remember ... the prescription is: "Remember the day of Shabbat." On that night and not only at night, but also during the day, that nukvah rises ... But at night it is important because that is her terrain, her time to be active. And then she rises to z'a and gives him the crown step by step. And therefore she also gets gadlut, the great condition. And in the big condition there is no klipot. And then she too becomes the letter ז, just like the letter ז, where the י comes on the ו and that becomes the letter ז. And then she thought: "Look, through me we get the state of the light where the "light zayin" comes, the light of Shabbat. Then the world can be created by that light." That was her argument that the world could be created by her. In itself it is beautiful. What she thought was right because she thought it was

וז"ש, אמר לה לא אברי וכו': פי', כי הז' היא נצח דז"א, כי ז' ח' ט' הן נה"י דז"א. וכשהנוקבא נכללת בז' שהיא נצח, משגת כח לעלות עם הז"א לאו"א עילאין, ושם נעשית עטרה לראשו, ובעלה מתעטר בסוד השבת, כנ"ל.

And that is what is written in the Zohar. The Creator of course knows everything, not only her perspective but also the general perspective. **He said to her** the Creator, so binah and abba w'ima. **I will not create through you the world etc** .: explanation, פי' is the abbreviation for perush,

explanation; that is often used everywhere in kabbalistic literature **because the ך is z'a's netzach**, actually it is z'a's inner netzach because it is the 7th letter of the alphabet. And it is actually netzach from binah of z'a as we know. So not the netzach of z'a itself but the netzach of binah of z'a, so the inner netzach **because the letters ך, ן and ף are netzach, hod and yesod of z'a**. that is the base of z'a.

And when the nukvah encloses itself in the letter ך of z'a which is netzach, then she obtains the power to ascend with z'a to the higher abba and ima, that is what is going to happen on Shabbat.

So on Shabbat that will happen that the nukvah makes herself up in the evening. That is all human experience too. By arousing itself, the nukvah makes itself up in the spiritual worlds and ascends to z'a. And in the evening is the first rise and then in the morning they both go up to binah and then until noon to the Arich Anpin, even higher. So really as it will be, they will rise as high as it will be in the time of the g'mar tikun, the final correction. But when Shabbat is over, it drops again. Why? On the one hand, it drops back to everyday life, so with the klipot again, to work on itself again, but nothing disappears in the spiritual, so that condition that had been on Shabbat, on every Shabbat it still exists .

Nothing disappears, even for the person who celebrates Shabbat, it remains. The next Shabbat is again a higher state of my purity and construction than the previous Shabbat. This is how we go higher and higher in our lives, because the Shabbat of a year ago is not comparable, absolutely incomparable with the Shabbat that I do now. It is absolutely day and night, it is as if it were dozens of generations before, in terms of development and experience of ...

So what does he tell us? "And when the nukvah encloses itself in the letter ך of z'a that is netzach of z'a ..." so as it happens on Shabbat, **then she contains the power to ascend with z'a to the higher abba and ima**, because on that day they ascend to abba w'ima and only then do they make a good zivug. There they will then do zivug, where within him, within z'a, abba shines. It is always the case that one fits in with the other, just like a lampshade. So within z'a abba shines and within the nukvah ima shines. And thus, they can do that quite like abba and ima but only on Shabbat. On Shabbat, it is absolute unity between z'a and malchut. But also at different parts of the day. So a climax is reached ... the culmination is reached in the afternoon of Shabbat. On Friday night it is great but that is the power of the nukvah, gvurah. People also feel the power of gvurah on that evening, not din but gvurah, the power, the holy gvurah. But during the day on Shabbat it starts quietly, and then the power starts to gently increase again. Gently on Shabbat in the morning and then it will increase to, say, about three or four o'clock, and that is really the culmination moment, the absolute high point that people on earth can achieve. But that is then generated from above.

There is generation from above and generation from below. All those holidays and Shabbat is revival from above. Everyone receives if they want, everyone who celebrates Shabbat will receive it. But that is revival from above. So from above everything is given to us on that day. And also on the holidays, generation is from above. But what we do during the week is revival from below. Anyone can receive it even who is not working on themselves and who is celebrating Shabbat also receives it from above. But revival from above is not my revival. For our study, for those who work on themselves, the revival from below is absolutely important, but on that day, on Shabbat, and on the holidays, we don't have to raise ourselves. We don't have to do any work to wake us up, that's great. For example, on Shabbat or on public holidays ... Shabbat is higher than any feast, on Shabbat you don't have to raise yourself. Why not? It just shines free, as it were, all you have to do is prepare it for the entire week. It shines on you on Shabbat and you don't have to prepare for that day and you don't have to raise yourself either. During the week we always have to raise ourselves, raise for everything, for the holy, but not on that day. Not on the day as he tells us, but man must sanctify the day. Because of my inner attitude I take a position, that I put myself, as it were, in the higher, at ease I will spend the day.

And that is why everything I experienced during the week, all my powers, all my revivals and all the irritations, everything that had been, they will be back on Shabbat ... because I am not the boss on Shabbat, I let the boss play over me as it were, I connect with the boss, with the light, Einsof. And that light will structure everything in me that I have done in six days. And I let everything that I have brought about in those six days, on the seventh day, put in me in the right boxes. It is not I who is the boss who only I would place that perverted in myself with my head, where absolutely no salvation will come. I will let it be done to me on Shabbat. And the whole art and the entire rescue comes as a result.

You can also do it on a Sunday if you want. But then you must have that intention as I told you. Then you can holy Sunday - why not? Clearly? But then Sunday is for you Shabbat. The meaning of this is the seventh day of the week. And you can do that on Sunday. And let an Islamist do that on Friday for example - it doesn't matter - and let someone who works on all those days or so, who can do it on Tuesday or Thursday But you have to sanctify it, you have to see it as Shabbat. You must sanctify one day a week as Shabbat. But you can make Shabbat on another day, but you must sanctify him, you must call him Shabbat. And in terms of powers you have to do everything on this day and then it is Shabbat for you. There are people who work, for example, who play somewhere in an orchestra, who have to play a concert somewhere on Friday. I also know someone who plays in the Concert building and wants to celebrate Shabbat. That's been around for 20 or 30 years, he's playing the violin and he wants to celebrate Shabbat, but he has to play. I told him to use another day for that. But no, he doesn't use that and doesn't celebrate Shabbat because he has to work, but also not a replacement day. In prayer you can tell the higher that you have to earn your living. I do trust the Creator that I can earn my living even on Friday evenings, but I do and I would like to use another day for Shabbat, count that as Shabbat. It is absolutely accepted from above. And not play that comedy. Everything is in the hands of humans.

So what does he say next? **and there** at the abba and ima **the crown is made on his head**, on the head of z'a, not in his own place. Do you see what he is telling us now? Doesn't the nukvah say that she makes the crown for him? Yes, but not in his place. But when Shabbat comes, when revival comes from above and not from you. It is not you who caused it. It is not the nukvah that caused it to produce that light, but because it is Shabbat, it is automatically brought up. And there she causes z'a her husband to get the crown, there in the abba w'ima. But that is not because of her own merit, not in her own place, and that is somewhat what he tells us. The Creator shows a little why that is **and her husband is crowned** awarded a crown **in the secret of Shabbat**, so through Shabbat, her husband z'a obtains the crown **as said above**.

The study of Zohar will teach us something, something that is really special, something... what can you tell? Zohar seems so bulky, so elusive. It is from all sides, that information, it seems elusive. It is not like we are used to from all kinds of studies that we get a piece of reality. Let's say physics or biology, that's where we get a piece of reality, certain aspects, and then we treat that, then we study, etc. But with the Zohar, the Zohar is structured like reality itself, so as all the multiplicity of reality in all boxes such as it is above and as it is below, in the higher worlds and in the lower worlds. In this way, the whole reality is what the Zohar describes. So higher world and lower world that are connected to each other. And then Zohar visibly structures that for us with the whole picture present.

You don't need to analyze Zohar, it is beyond our analysis, just experience. Zohar is just like life, experienced as it is with all complexity and at the same time absolutely simple, simple light, that is the Zohar. And it will also structure with us, somewhere in our midst, in our internal memory, as it were... It will build a place somewhere in us where absolute reality with all serenity will live there. And we will always be able to count on that, always on that.

A few days ago we had to invite a mechanic, a plumber or an installer to our house and he came to us. Two men arrived, older men already. And one was ready, I saw that he was approaching retirement age. And I saw him look a little gloomy, there was rain and such. Then I asked him: "How long until you retire?" He said, "Well, this spring, I will retire before the summer." And I said, "Ah, great!" And I was busy with Zohar, I just came downstairs and I asked my wife, "Can you arrange all that with him?" And she said, "No, you have to stay too". And there I was talking to him about something, but my head was busy with Zohar. And I talked to him and of course I was there, on the outside, my outer being spoke, but on the inside I was still communicating what I was learning. And then I asked this man: "What are you going to do after your retirement?" And he said, "Oh, I have hobbies and everything ...". Suddenly I saw that he was raised. Coffee, tea and cookies, but that ... he was suddenly cheerful, when he expected that he would retire, he immediately started to shine. And he said, "I have a hobby." And I said, "What hobby do you have?" And he said, "Diving." He was a real Dutchman, a cheese head. Why do I say that because he said to me, "I was born in Curaçao," and he said he lived there until he was eight years old. He remembered and went there too. And there in the Caribbean Sea it was great to dive, he started to talk about it and I saw that he was reviving. Then he could do all things better, because if you do that with meaning then that is better. I heard what he said that he likes to dive. And I said, "Oh, diving, that's great, I think that's great too!" And he thought I was also talking about the hobby of diving, but I was busy with Zohar inside and I actually thought, "Diving is great, dive in the Zohar!" So we talked to each other because I was working with him and at the same time ... He was talking about our world and I was working on the inner world. And that was great. And he said to me, "Oh, do you like diving too?" I said, "Yes, of course!" Then suddenly I woke up and thought, what would he think now? And he asked, "And where are you diving?" And then I didn't know what to say and then I started to say something about the Zohar, because I didn't want to say a lie. Then I mumbled something like that and he said, "No, I don't know." "I know the Caribbean Sea, but the Zohar ..." And I talked about something else, because I thought he would ask questions about it like where is the Zohar, that maybe he could dive there, there in the Zohar. But that's how we see it all. He talks about one world and I talk about the other world. And great, it was a nice communication. With the Zohar we must be able to do both, our world and the inner world, everything is woven into the Zohar.

So he told us that z'a gets his crown from that nukvah when they are both at the abba w'ima, so during the day only, during the day on Shabbat. Only then, not in their own place

אמנם כיון שכל התיקון הזה, הוא רק ע"י התכללות בזכר ועליה לאו"א, ולא במקומה עצמה למטה, במקום עמידתה תמיד עם הז"א, ע"כ אין תיקונה שלם בשתא אלפי שני, כי בימות החול כשחוזרת למקומה, נבחנת אז התכללותה בז', לבחינת כלי זיין, עד שממנה נחשבות כל המלחמות עם הס"א, בסוד ימות החול המכינים לשבת, ובסוד מאן דנצח לקרבא יהבין ליה ברתא דמלכא.

However, since this whole correction is only through the inclusion of the nukvah in the masculine, zachar so she joins the masculine world, z'a and ascending to abba w'ima, so therefore becomes that tikun, that intention, accomplished **but not in her own place below** at the place of that nukvah where she really belongs **where she always stands [in proportion] to z'a**, the nukvah is always against the back of z'a. She is, as it were, always qualitatively smaller than z'a, **so her correction is not complete, in 6,000 years**, so in 6,000 years of correction, that tikun, that correction, is not perfect. With the raising of great righteous ones they can really cause the malchut to come to the abba w'ima with z'a, then of course there is perfection, but it is not permanent and it is not in their own place.

It is what I have regularly told that when someone saves for seven years and then he goes to Miami and spends a week there, he feels himself rich and chic in a restaurant and everything. He plays a rich character there after seven years of saving and he naturally feels rich, but it is not in his own place. After one week he returns and is ... He cannot do that at his own place. That is a bit similar to what he tells us.

for in the normal weekdays when that nukvah returns to her place behind the z'a, behind her boss, behind her husband **then her inclusion in the letter י is considered** as at her holy moments when she encloses herself with z'a and they rise to abba and ima. Then she obtains the powers of abba w'ima there. And in the weekdays, the normal working days, she returns. But nothing disappears in the spiritual. Then on those weekdays, working days, she also brings down her light that she had obtained in those states when she was as letter י, when the malchut was as letter י. So when she made the crown of z'a. And what will happen now? Note what he says: "That in the weekdays then she, that nukvah who was connected in the higher states with the letter י, when she was the letter י, is considered ..." **as כלי זיין kli zayen/weaponry,**

When it is Shabbat or in situations during the week when by a very great dedication nukvah connects itself with z'a and they rise to abba w'ima ... nothing disappears in the spiritual ... they rise to abba w'ima and there they make zivug and from zivug always come children, products. And the products of the ordinary days of the week ... Ordinary days of the week does not necessarily mean six days of the week but means the states when there are ordinary states and not of revival, so states of katnut, small state. Because small states are also called the weekdays, the states of weekdays, workdays. What then becomes of her? The power she obtains, the power of the letter י on those high states, big states, which then changes into "weaponry", this force then becomes spiky.

Notice what he is saying now: **so that from her** from the nukvah **it is assumed that all wars are waged with the unclean forces,** with the s'a all wars are then waged during the week, by that power of the nukvah she obtains in her condition of the letter י.

So again, in the normal state, that nukvah is always behind z'a, in her poor state. She has nothing of her own because on the nukvah, the malchut has been the limitation. And once there has been a limitation, it always remains until the final correction. So the nukvah now joining the z'a - z'a has six sfirot and she has one in the shape of a tail and that is very good for her during weekdays - and in the state of upliftment, the spiritual upliftment, as we say Shabbat ... it doesn't always have to be Shabbat, people can cancel themselves as Shabbat on weekdays. When? In prayer, if man really stays in prayer, for example in standing prayer, that kind of situation, now and then, periodically ... So during the week it can also be something like, almost like Shabbat, but after three times a day when one prays, three times a day for half an hour, but not permanently as it is on Shabbat - unceasingly. And on every day when man prays or something else, when he raises the great condition ... how do you do that? By own generation from below. So during the week the generation from below is by ourselves. But on Shabbat and on the holidays it is from above. That is also a big difference.

So what does he tell us? That when that condition for whatever reason on Shabbat or during the week, when she ascends to the z'a and both they ascend to abba w'ima, she becomes as letter י, as י on letter י. They are connected and she causes with z'a the great situation, that is what we call the crown. Then he has 10 and she has 10 and then they are both mature and then they can also make mature zivug, whereby they can produce souls. Souls can only be produced in the abba w'ima, when z'a and nukvah reside in abba w'ima then they can also produce souls. Souls are constantly being produced it is not only... Look, we think that the soul is only in man, but souls are always being produced by the great righteous and those souls then unite later and they can rise up and they can later be embedded in the bodies etc.

But that is the great condition of the nukvah, and in that great condition the nukvah obtains that light, that light is called the letter י. That is the situation when it unites itself with the י. For the י is z'a and the י attached to the head of z'a that is the nukvah and therefore the great condition. That is the argument of the nukvah of which she says: "By me, by that י ...". Zayin is then the state of the nukvah in the great state. And she says to the Creator: "I am also the letter י in those great

situations. So You can create the world through me." But the Creator says, "You talk about the states of when you are in Miami, but not in your own place."

So someone can say that he has been working for six years and the seventh year he goes to Miami and present himself richly and lives like a rich man. He says: "I want to go to a club of rich men, millionaires, to join myself with those millionaires." And they think that's great, he shows his wallet is full of money. And then they say: "No, you first have to show your bank account in your own place and not that you are here in Miami, in your great condition ..., but in your own place. On your income, in your own place and not from when you are here." And then the man understands that that is not possible.

That is also the case here. In her great condition she is **א**, she obtains the great light zayin. But during the week she has that reshimo, but she does have the traces of light, but then she uses it in her own place as a weapon against the unclean forces. In the small state the unclean forces become active. Then she, that nukvah, who still has those traces of the great condition, can fight those unclean forces in those small situations. And we call those small situations or katnut or the days of the week. They are all of the same quality. And with that she can fight those unclean forces. Why? She obtains the light of holiness during the Shabbat or....

I can also tell you that for example on Sunday that I walk up with my wife somewhere ... on Sunday. And Sunday is quality Briyah, the world is Briyah. Monday is Yetzirah. Tuesday is Asiyah and Wednesday too and then there will be another ascent. Thursday it's Yetzirah again and Friday it's Briyah again and Saturday it's Atzilut. That's the way it is. After Shabbat it gradually goes down step by step until Tuesday and Tuesday evening that ends and Wednesday also. Wednesday is also Asiyah until Wednesday. And Wednesday evening it goes up a bit again to Thursday and Friday. And Friday is the culmination of the weekdays. And on Shabbat already Atzilut. On Sunday you feel almost like Shabbat, in a different way, you are already in Briyah. You hardly feel the use of unclean forces, hardly, they hardly touch you. On Monday you feel that much more naturally, din, on Tuesday you feel it even more, because then you are more and more in this world. Wednesday too, Wednesday is really weekdays and then you are completely full of that ...

As I say to my cat every day, three days before Shabbat I already start telling her that Shabbat is coming. But then I say - we have such an expression in Russian - "Shabbat is on your nose," which means that Shabbat is coming. I then ask my cat: "U kovo shabbat na nosu? With whom is Shabbat on his nose? ", That means who is so close to the Shabbat now? So that Shabbat is coming. The cat also, she experiences Shabbat wonderfully, you see how the cat relaxes then, the cat is lying on her back on Shabbat completely relaxed, dogs outside but she is so completely relaxed, feels completely... because man brings all forms from nature to holiness, you feel holiness in the house. Not yet on Tuesday but on Wednesday I already start to say to the cat: 'with who is it ...?' But not yet 'Shabbat' because that is still far, but then I already start to say: 'With who is it ... ? ' And then on Thursday I say, "With who is it on the nose?" And then on Friday I say to her: "With who's already Shabbat on the nose?", That is completely the preparation for Shabbat, and on Shabbat I say, "Who already has Shabbat?", So that's really Shabbat then. Just that way - it doesn't matter how - but that's how man has to proclaim to all nature. I have no others who listen except another plant, a Ficus, we also have that at home, who also listens to me.

All forms of nature must also listen that man proclaims the Shabbat. I didn't know that either, but do you hear what he tells us? "Remember the day of Shabbat to sanctify him", that is the sanctification of Shabbat, also say to the cat, that look well, the Shabbat is coming now, because then the cat will feel that too. It is really nirvana for the cat on Shabbat. The two owners are at home, she is in between us and she really feels great.

So that is the power of the letter **א** during the week, the light of the letter **א**. That the nukvah uses on her own place during the week to fight the unclean forces. Then we have a bit of an image.

She will use that light on the weekdays in the fight with the unclean forces, the s'a, sitra achra, that means the other side and is another word for unclean forces **in the secrecy of the weekdays which are preparation for Shabbat, and also in the secret of** watch what he says. This is in Aramaic. There is such a thing written not here but elsewhere, and also in the Zohar, "**He who wins the war** there is such a thing, people say, it is a saying **to him the daughter of the king is given.**" there are many fairy tales, also in different nations, in which someone who wins the war may marry the daughter of the king. It really is, it is also in the ... And what does that mean? Note what he tells us:

שבִּימוֹת הַחֹל צָרִיךְ כָּל אֶחָד וְאֶחָד לִנְצַח בְּקֶרְבָּא עִם הָאֱלֹהִים וְהַחֲצִיזוּנִים, וְאִזּוּ הוּא זֹכֵה לְבַת מֶלֶךְ, שְׁהִיא הַשַּׁבָּת.

That during the weekdays everybody must you see, it is not Jews but everyone **win in the war with the unclean force and with the outsiders**, that is outside forces. "In the weekdays, man must overcome ...", so that is also a condition for marrying the daughter of the king and the daughter of the king is the Shabbat, the 7th day. So someone who fights for six days, wages war, with the s'a - the sitra achra, the unclean power, who then obtains the king's daughter to marry on the 7th day. That means he obtains the peace, absolute serenity, on the day of Shabbat.

If someone learns to experience what Shabbat is then you can learn the way to do zivug with the Holy on this day. Man can do zivug in himself with the higher in the way that you become just like nukvah regarding z'a. You can then attract all those powers within you, attract towards you, where you can have a partner or not, that does not matter, you can then come to that absolute zivug. Absolutely that means with regard to you of course and you can evoke that if you know how. We know that after a zivug man feels himself relaxed and satisfied etc. etc. In this way man can also, spiritually, in terms of powers, generate it with a higher force whereby you place yourself, as it were, in the hands of the higher. You make yourself a shell and from above comes a light that is always higher than yours. And you let him penetrate you, you make a unity with him. Whether you are male or female, that does not matter, we are all female with regard to the higher. Man or woman, we are all the same with regard to the higher. With regard to the Creator we are always recipients, all of us, the whole creation is feminine with regard to the higher.

So you can learn to call that you attain absolute unity with the higher. And unity is zivug, just like the confluence on earth it is also zivug. And then you feel as if you are one with the other. It seems as if, but spiritually it can absolutely, it is a spiritualization. Because you feel it in your hands and feet, it radiates to you everywhere, you really experience it as a zivug, as a unity with the higher.

So that is what is written that whoever overcomes the war may marry the daughter of the king. That is, in the weekdays man must conquer war with the s'a, the unclean forces **and the external**, he says both **and then he becomes worthy of the king's daughter** the king is z'a and his daughter is that nukvah **and she is Shabbat**. The king is the Creator and Shabbat is His daughter. Now look at the word **לְבַת** you will see that everything is correct in Hebrew. **לְ** - ל is prefix and the word **בַּת** means daughter. What does **שַׁבָּת** Shabbat mean? **ש** "sh" means that. So **שַׁבָּת** is "that daughter" as it were "who is like a daughter." We see that the word **בַּת** is also in the word **שַׁבָּת**.

And now he is going to give us a conclusion:

הָרִי, שְׁאִין עוֹד הָאֵרֶת הַשַּׁבָּת שֶׁבִּשְׁתָּא אֵלֶּפֶי שְׁנֵי מִסְפַּקַּת לְהַשְׁבִּיחַת הַקְּלִיפּוֹת בְּשִׁלְמוֹת, כִּי ע"כ חוֹזְרִים וְסוֹבְבִים עֲלֶיהָ יָמֹת הַחֹל, עַד לְגִמְרַת הַתִּיקוֹן לַע"ל, שְׁאִזּוּ יִהְיֶה יוֹם שְׁכּוּלֹ שַׁבָּת וּמְנוּחָה לַחַיִּי הָעוֹלָמִים.

Behold, there is still no shining/radiation of Shabbat in 6,000 years that is enough to completely silence/stop the klipot, so again, "that light of Shabbat is not enough during those 6,000 years of correction to knock down the klipot completely". Why not? Because every six days we have to deal with klipot again. Only after the g'mar tikun when the Mashiach will come will the klipot be absorbed and death cease to exist. That means that the klipot will no longer be active. (*Student: But isn't that meant spiritually?*) Absolutely, of course spiritually! (*The body remains mortal?*) Absolutely! You must see it mortally this way: We live 6,000 years - that means 6,000 years from correction to the arrival of the Mashiach - in this body. I'm just saying it like that, it's not that ... just touching it... Everyone understands what the question or proposition is? He says that

after the g'mar tikun, the final correction, we will remain in the same body, only spiritually will we experience perfection, the body will remain mortal until the resurrection from the dead, then it will be eternal life. And then we cannot get another body; all reshimot, all traces that a soul makes during all those 6,000 years of its existence these remain.

Look, imagine yourself, start thinking spiritually, that everything that you are now experiencing inside that first of all that has nothing to do with your flesh. It is only the experience of your soul within that flesh. Suppose that your body, that flesh is now gone, all elements of your soul then continue to exist. In what way, we will all learn that later, that is not the place here. Your experience stays alive, that is the body. So everything you experience inside, what the soul experiences in those 6,000 years that is the body of man during those 6,000 years. But then we say: what is that? Because that is absolutely not true either. On the one hand, and not on the other. So afterwards the soul leaves the man and then he goes where he should be. Every soul has its own box as it were and then all those notches that your soul makes here on earth, those same notches come there in the higher, let's say in the malchut somewhere, in the malchut of Atzilut, and that then becomes the covering of the true soul of yours.

So what you feel inside becomes the shell of your true self with all the indentations that your soul achieves on earth in all 6,000 years of the development of your soul. That is after 6,000 or does not matter, for example, if you die, then your soul goes there and what you have now obtained upon your death, that becomes a casing of the true state of your soul. Because your true condition has not yet been reached. Suppose it is achieved, then you have achieved everything. Everything means your own personal everything, but not the general everything. Because without the arrival of the Mashiah you cannot yet raise from the dead. Revival from the dead can only come later when the general correction will take place, when the light keter will come, so the Mashiah will come. Even then, 3,000 phases will be completed, all kinds of transformations, the seven, eight and nine thousand years and ten thousand years The whole malchut will have the powers as keter. So ten thousand years means that the malchut will ascend to the keter. Only then and vice versa one can say ascending and descending at the same time, because ascending and descending actually means in terms of forces that the lower rises and the higher descends.

So in those 10,000 years, everything, the entire universe, will be all light. Not yet now. What is missing now? Briyah, Yetzirah and Asiyah there come the deficits and when there are deficits there are, as it were, also deficits in ... z'a only has six sfirot and the nukvah has only one sfirot in Atzilut. So through all corrections everything will be perfect and the world of Atzilut will descend to our world, in terms of strength of course. Only in terms of powers, of course, not that we have to look at something with binoculars when will it arrive or something. No, it is in terms of strength that he is going more and more down. Now it is noticeable that it is already on the eve and we are descending of Atzilut to our world. And it's almost there, absolutely. Now it feels like the labor pains of a woman who is giving birth. With all those technologies, all those terrible diseases, but at the same time a great revival in humans today. It is on the eve of the arrival of the Mashiah to all humanity. Actually the Mashiah is already here but now only the generation from below is needed. Zohar describes it all step by step when the temple comes and when ..., all frequencies how that all comes according to power. But that will come later.

But ultimately, of course, it is also written that no one will be mistaken at the resurrection from the dead whose body has been. Everyone will get their own body, but in what way and what body ... There is always something left of him here on earth when a body dies, I don't say what and how. We will all learn it. It is just not material and just not such an intermediate phase. Something always remains. That is why it is said that people prefer ... I do not talk about our world, but it is preferable that people do not allow themselves to be cremated; I am not a specialist of earthly customs, but I prefer to let your body just go into the ground. I don't want to talk about it, it doesn't matter, it's not the place here. But that way ...

What is written? Man will stay for 120 years and then he will return to the earth he was taken from. It does not say that it is put into the oven, you can do all kinds of things in the oven, but not that put in the oven. Of course it is much more convenient in our time and it costs much less, people want to save, be more economical ... It naturally costs less money if you have someone cremated. Anyway, it doesn't matter, I will just recommend to each of you not to do that and not to do that with your family. Just bury someone, save a little money, doesn't matter what, bury the body and don't ask why. That will come later ... Of course, people are sometimes burned on planes, but that is not his own intention.

See, the earth is connected to humans. Man also has a piece of the earth in himself. It is all creation, the earth is also creation. You must always remain creation, man is creation. You only end up in a different state, but there is always a connection with creation. A person returns - which person? There will be a body and meat and everything will come in and not only that, Nefesh will attach on the meat all year round. Not on the meat itself, it is as it were related to the meat. De Ruach immediately leaves man. When a person dies, your Ruach has made all incisions in your body, it has all memories. That Ruach of yours goes up to the place, the area of the Ruach, not to Neshamah, but the area of the Ruach because everything matches properties. So your Ruach goes to the place where Ruach is. And then your Ruach will become the shell of your soul that is perfect. And within that perfect soul of yours is still an overarching Ruach etc. up to the most original Ruach, as it were, closest to the basics of everything, like Einsof. And your Ruach then forms the incisions as a spiritual body in the spiritual. And that is why it is so important what we do here on earth, because if your Ruach does not develop, you will not get more than what you have now. Also your spiritual body, there as Ruach, will be again with all the flaws ... there you will feel everything and you will no longer get it and also with all kinds of other things ...

But Nefesh stays with your body all year round. And that is why it is of course handy that a person is not cremated. People do not understand, people think everyone does that and I can do as well. Moreover a person does not trust, does not believe. That is why you see that all kinds of people, including Christians, let themselves be burned, that is because of the rites, that is because of ignorance, ignorance of eternity. People talk about eternity but in this case ... Also with the Hindus, they burn too, they think ... Why is that so? Look, we must burn our flesh as it were during our lifetime by letting the light penetrate into our whole inner self, but not into our flesh. In our flesh nothing comes where the meat was taken from, it goes back to that. But with the resurrection from the dead, the same body becomes connected to the soul in the perfect state. Why? Look, what's our problem now? All those parts of the soul have not yet been corrected, not the body is the guilty one, but the soul is the guilty one, not the soul itself but the uncorrectedness of a part of the soul, which provides a body that is also not okay. Let's say after 6,000 years of correction your soul is going to leave from there, Ruach, Neshamah, etc. and certain transformations are also made there. And after 6,000 years the perfect soul of yours will come back and it will then unite with that body of yours. And that body - of course not that, but with all memories, with all traces of it - will unite with you. And that is the same body, but in a different form as it were of existence, of pure existence, etc. etc. But we will all learn the principles elsewhere. We will also learn that in the Zohar, but step by step, that it will not become a philosophy. This was just in between.

So he says **See here, that there is still no shining/radiance of Shabbat in 6,000 years that is sufficient to silence/stop in perfection the klipot**, it is not enough **because always return and surround her the nukvah the weekdays** every time six days for 6,000 years and then again every week we have six days, again imperfection, the klipot which harasses people again **until the final correction in the future time**, it seems to us that it takes so long, but everything is one ... It is as Baal Hasulam says. Suppose someone would tell you: "Come and work in my garden for a moment, a moment, with me. And if you work with me for a moment in my garden you will get everything you want for the rest of your life. Rest and everything'. Would you like that? Of course you would like that. It is exactly the same with humans, we who have been put here on earth ... It's just like a moment - 70 years or so. What is that? That we are placed here is just like working one day. With

regard to the whole of human life, it is just like the question: "Come and work with me in the garden for a moment. And then for the rest of your life, you will live in perfection and tranquility, nirvana, on yachts, whatever your heart wants". Would you like to work in the garden? So it is precisely with the human being here on earth that you have to work for a moment, one moment with regard to all the life that has been assigned to you in eternity. This is how we should see it, if we are so confident that we will absolutely face each day with joy and we will take all those unclean powers for granted.

Notice what he says **that then** in the future world **will be the day on which the Shabbat will be and the serenity forever**. So now we have Shabbat once a week, the state of Shabbat, the state of serenity, perfection. But then in the future world - that means not the future world somewhere there, but the condition - then Shabbat will always be forever, without having to work on those weekdays. Why? Look, the whole mentality in the West is working, working, working. 24-hour work - why? It's great, because if a person doesn't work here, what will he do? Then he starts to sin. If a person works then it is a flight from sin. But people are not actually made to work. Man is like a cut-away piece of the soul of the Creator, as it were, of the light. From the light that has been cut off and put into human beings. Ultimately, man is destined to be in absolute serenity, in the higher regions, but also here on Earth, all worlds together with this lower world here - on Earth. Here always remains life and will always stay, because otherwise there will be no sense in the whole, but on a very different level where no work will be needed. Look now already we see that it is being realized. See how the work is pleasant now. Look at how even the workers work, they no longer work like that ... all machinery, all tools, everything is fine. Look at a worker now and a worker in the past. We are no longer exhausted here on earth, it is very different work, more and more it is coming, it will be like that, you will see, not just cell phones ... soon we will no longer need it all at home that dirty work, we will all have a kind of robot hand and then you sit like that and press a button and then everything will be cleaned. And then you press another button then the curtains open all things are done. Great, you will no longer have to make any effort for the material, only for the spiritual – that you do have to keep doing.

Lesson 62

So we are working on the letter ך and that letter ך has also been sent home with a nice message about her own strengths, where she must stay, etc. etc. And last time was a very curious and interesting thing, which is also important for us in the doctrine itself where he, Yehuda Ashlag, had helped us very little in HaSulam. He didn't explain it to us. And I tried to explain something, even what I had said was not crazy, but there are much deeper things.

What did he tell us? He had told us at the beginning of that explanation about that letter ך, look what he had told us in the previous lesson. Very briefly, because it is important. We are in no hurry, absolutely not. We'll make it, definitely, b'ezrat Hashem of course, with G'ds help. We will get everything, absolutely certain. I don't know where I got that certainty and I don't know if I'll get up tomorrow, but I'm sure we will make it. It cannot be explained. But look what he tells us.

ביאור הדברים, כי סוד הז' היא י' על ו', שזה מורה על גדלות המוחין של הנקבא בסו"ה, אשת חיל עטרת בעלה.
חשלי"ב

Explanation of words, because the secret of the letter ך is the letter י above the letter ו, and what does he say? How can the י get above the ו? that teaches about the great state of the mochin of the nukvah the nukvah then receives mochin, the light of gadlut. And then the nukvah goes above z'a - how is that possible? The nukvah, the malchut, must always be under the z'a. How is it possible that the nukvah that becomes keter of z'a. And that is a great thing of course, because we see that malchut is actually the creation. And malchut rises, of course also with z'a together. But a power has been given to the lower to rise to the higher - but how?

I had tried to tell you that the malchut is going to do or chozer is going to bring up ma'n, prayer. And that goes up to z'a and up to Einsof. And from Einsof then comes ma'd, answer, light. And that first falls on the head through all stages, through all steps and that falls on the z'a and he gets the head. That's how I told it. That is not bad either. But I had to tell something, because he did not explain. And I felt a shortage in his explanation. He knows why, but I felt that was not enough for me and I started looking. And that is important in the Zohar, that we also learn in other parts, that we will not learn everything this way, but we will learn to search. It is written: "You who seek will find." The whole purpose of the Zohar is... We will certainly continue to work out one book from Zohar. You don't have to eat a whole loaf of bread to know how that bread tastes. One slice is enough.

So this is how we will try to work it out very well and if we have more strength, time and sense and people will come, then we will continue until the last sob of course. But at least that you are going to search and that you will know: "What should I look for?" Interestingly, in the 10th part he gave me an answer about what is written here. Can you imagine that? In the 10th part of the Zohar - there are 21 parts of the Zohar, 7,000 pages with all that commentary etc. - and there was the answer what it means that on that letter ו comes the י. And then the ו is z'a and the י is the malchut in the great state, the light of malchut in the great state. Because the malchut itself is the last letter ך of the name of HaVaYa'H. But that י then becomes z'a's keter - how can the man's wife become keter? I mean of course in the spiritual - how is that possible? And we had also learned very recently that malchut from a higher step becomes keter from a lower step. So malchut - how does that work? We learned that with the letter ך. We then drew the throne of the glory of the world Briyah. And on the throne of the Briyah there is the ך. And the ך is connected via the umbilical cord to the malchut of Atzilut. So the malchut of the higher step that becomes keter of the lower step. Of course not the malchut itself, that is not possible, but the outer part of that malchut that becomes the keter of the lower. But it is definitely connected to each other.

In this light we can see it that when malchut ... we have seen in the second restriction - what is the second restriction? That the malchut rises above the binah and below the chochmah. And the lower parts - z'a and malchut - they sink to a lower step. And who is above the z'a, which sfirah or partzuf? Abba ve ima or binah, the partzuf binah. And the partzuf binah also has 10 sfirot. The 10th sfirah is malchut, malchut of the binah. And the malchut of the binah is malchut, it doesn't matter which malchut it is, malchut in its own place or malchut of the higher. But malchut from the binah, she becomes keter of z'a just like according to the rule. Then we see that malchut can be the keter of z'a. On the one hand, it is a high position of the malchut and that is what he then calls that when malchut obtains mochin from gadlut, it acquires 10 sfirot. When is that? When the binah also obtains 10 sfirot; and in which way and how, that technology, comes later. But the malchut of the binah that becomes keter of z'a.

Student: If you do א to י there are 10, but if you have binah and z'a then we count א to ז, so one, two, three, four, five, six, seven, eight, nine. And if you the next, that is z'a and then is the י the keter of z'a and the malchut, which we do not have in our schedule ... Very good! You see, those are things that you already know, only you have to bring it up. What he reminded us of by this question is exactly the same. Now look at the 22 letters of z'a. Only binah, z'a and malchut have 22 letters. But the higher binah so abba ve ima and chochmah, they don't have that. Why not? They are not yet letters, it is still slippery, you cannot speak of a fetus while it is still slippery. It is just after ovulation but it is not yet it is like - how do you say that? - a bit of a mixture of something, it's not human yet. It is the same with the light chochmah and abba ve ima, there is no kelim yet. But the lower binah, the yissu't, the seven lower ones of the binah, z'a, and malchut are already kelim. Of course there is also a gradation ... And z'a that has 22 letters and the 10th letter of him is י. And that is keter of him, because the first nine letters of z'a that is the inner side of z'a, the higher the more inward. From א to ז the inner side of z'a is nine sfirot of the inner ... but י is the keter of z'a. It actually ties in a bit with how we say that ... just an interesting comment, but we don't know if it fits in with that, but it is interesting to do that.

So there are three positions of malchut - this in between - regarding z'a. The malchut can stand above him as keter, as we know that malchut from the higher becomes keter for the lower, thus the high position of the malchut. On the one hand - I will not go into that further - malchut can also stand halfway z'a. Pay attention to what I am telling you now, in between. The real z'a is chesed, gvurah and tiferet, that is the property of z'a. And netzach, hod and yesod that is the inclusion of malchut in the z'a. That is not the z'a itself but that is its inclusion, that is part of the z'a, but the z'a itself is chesed, gvurah and tiferet - remember that very well. So that's his characteristic. And malchut can stand immediately as 4th after chesed, gvurah and tiferet. So just before the parsa, adjacent to the parsa can be malchut. And that is the condition as described in the beginning of the Torah that the Creator created the two great lights, the two great heavenly lights that are of equal height. That refers to the condition that malchut stands behind the chesed, gvurah and tiferet. Do I have to draw that? That is not necessary, try it in your head. I only make drawings if we are really against the wall, only then we can draw. Try to hear the spiritual.

So the second state of the malchut is below the center of z'a. Z'a is always divided into two parts. Chesed, gvurah and tiferet that is the higher part and then there comes a kind of parsa. And then at the bottom is netzach, hod and yesod. And between the chesed, gvurah, and tiferet and the second part netzach, hod, yesod there is a masach, a screen. And just before that screen, malchut can climb. That is the state where two celestial bodies are equal. So what does that mean? In that state - just listen, everything will come later - we have two bodies, two heavenly bodies. The one z'a, like the sun, is similar to the sun and it is on the right. And the malchut is the other one and it is on the left. Z'a gets chassadim from above and on the left malchut gets chochmah from above from binah, both of them draw from binah.

Because who is above me? Binah. But in that condition they both draw on binah, they draw both male and female independently of the binah. And that is called that they are on the same level, the

same height. And of course it is also a special attitude, a special position of that malchut, but in that condition she immediately receives chochmah, light chochmah from the binah. Beautiful but what to do with it? It is not chasadim. Because in that state when the malchut stands for the parsa - as I told you - the malchut stands halfway through z'a, then he receives chasadim from the right, from the abba ve ima. So he receives chasadim and she, malchut, receives chochmah from the binah. I do not want to draw it, it is not important now, because it is not really the subject we are learning now. But she then receives chochmah, but because malchut comes from under the parsa, her attribute is receiving. Z'a is not, the nature of z'a is to give. So he does not care that he is upstairs and whether he receives chochmah, he does not care, he is not interested in that. But malchut craves for chochmah. So if she is above, halfway through, she will receive chochmah, but it cannot shine to her. Why not? It is true that it is at the same height above the parsa, but its quality, its nature, is from below the parsa. And everyone who comes from below needs chasadim to experience chochmah. It is a condition when it stands at half of z'a, but on the other hand it cannot use that chochmah because it has no chasadim.

And the third state is a great state to begin doing correction, and that is when the malchut drops all the way under the nh'y, netzach, hod, and yesod of z'a, and it becomes a tail. She is then under netzach, hod and yesod of z'a. Then we have chesed, gvurah and tiferet, we have a sort of parsa, some sort of separation, then we have netzach, hod and yesod at the bottom and she then comes under the yesod, under the z'a. She makes herself small - nothing of her naturally disappears. She has been all those states before, she has also been in the state of two bodies, two heavenly bodies that were the same. Because the Creator first created two celestial bodies that were the same size. The sun and moon were first the same size at night and during the day. And then the moon was reduced. Why, we will all learn that. It is a very important phenomenon. But then that malchut fell back under the z'a and that is a great situation. We must do the same in our correction, under the z'a as it were. We will learn that.

And then she is placed under the z'a as the last sfirah, she sank down, but then she becomes a part of z'a. She becomes the 7th sfirah of z'a. The wise say, "It's better to be a lion's tail than a fox's head." What does that mean? All 10 sfirot - keter up to the malchut - of the world of Atzilut for example, they all belong to the world of Atzilut. And if you take keter from the world of Yetzirah, that's keter but from whom? Compare keter from Yetzirah with the malchut from Atzilut. Of course, the malchut from Atzilut is much higher quality - why? She belongs to Atzilut. That is why the environment is absolutely relevant. It is better to be a tail of a study of something that is the highest where you do not understand - it does not matter - but you connect yourself as a tail, just at the back, but you belong to absolutely the highest. Because then you belong to the highest. Clear how that works?

So the 3rd state of the malchut is when it becomes 7th. On the one hand, it seems like a fall from that malchut, because it is now dependent on z'a. She must now receive all her lights through z'a and not as in the phase that she was halfway through z'a. Then she received directly from the binah, so they both received directly from binah. And z'a received the light from the keter of the binah and she also received from the binah, so both. And now she has to receive from z'a - it doesn't matter - but now she can experience light. Because now she receives from z'a chasadim and her nature is chochmah. Then she can now experience chochmah through the little bit of chasadim she receives from z'a.

So what's better? That someone has a blocked account in Switzerland or doesn't matter where, for 100,000,000 euros, or that you have a hundred. You have all the papers that you have 100,000,000 euros in your account, but you can never touch them, or that you have a hundred in your wallet. It is of course better that you have a hundred in your wallet, that is palpable, you can use it, you can make something of it, instead of a blocked account. So it is with the malchut in the middle, halfway

the z'a, she is full of chochmah but she does not feel it. She cannot use it, she cannot see the light, she is full of chochmah, but she cannot use it. That's horrible. And when she goes under the z'a she can use that. She is then smaller but she can use it.

And that is of course - I don't want to talk about how that works in our world - but also in our world, what is feminine ... I do not mean male and female in the sense that it must necessarily be a man and a woman, it can also be two women or two men ... it does not matter. But what role does it play, how does it work in terms of souls? You can see the same things here in this world too. If a female - I therefore say not a "woman" but "female" - wants to progress as something feminine just like malchut when malchut becomes the 7th in z'a, thus joining the six sfirot of z'a, then she is small, but alive, begins to live. And then she can receive everything, then she can grow step by step together with z'a to gradually build up that way later, not that she is going to say of herself: 'I am just like z'a and I absolutely do not need him. I don't need the man, I can do it myself. " That way she will never be happy. Even in our world it can never make a woman happy, she can never be happy if she reflects the masculine. In herself - I am not only talking about a relationship - but with the masculine and the feminine she must, as it were, connect with the masculine and then she can grow. But not only to always be like a tail, but that she grows step by step with him. And he must also have the intention to give her and to raise her in that way, to grow together with him and then they finally come to the great condition: 10 by 10. And then she can be sawed off of him spiritually. That is the whole art of correction. This was just an introduction to that malchut.

It is very important what I have told you, just place it somewhere within yourself, because we are ultimately concerned with that malchut. All those steps in the correction and how malchut is doing with regard to all those other sfirot. But malchut is the subject, malchut is the creation and the other sfirot are only forces which are helpful. Just like chesed, gvurah and tiferet, those are assistants, they are the patriarchs - Avraham, Yitzhak and Ya'akov - that is chesed, gvurah and tiferet. Avraham, Yitzhak and Ya'akov by that I mean that they are the carriers, the merkawa, of those forces chesed, gvurah and tiferet. And who was the 4th above, above the parsa? We said ... we always thought that malchut could only stand at the bottom. No, as we see now, there are three positions of malchut. But when the malchut is in the middle of the z'a, that is the power of David, king David. And that is why he was poor all his life ... not poor, but he felt himself poor. He had an enormous power of chochmah and yet he was not allowed to build that temple, the beit hamikdash, the Holy House. He was not allowed to build it, only his son was allowed to build it, but not him. Because his positioning ... he was like the fourth under those chesed, gvurah, tiferet. And that is why his kingdom was first in Chevron / Hebron, so the place where the burial place of the fathers was. Because he had to draw strength from them. And yet it is true that if she is the fourth, malchut, after chesed, gvurah, tiferet, then those chesed, gvurah and tiferet give to that malchut and then she gets everything, but then also through the binah. In between, that you have heard this, that we know how that is possible, that the malchut then becomes kether on z'a's head.

We now start with the text of this lesson.

That is what the Creator, the binah, responds to that letter ז

וזה אמרו לא אברי כך עלמא דאנת אית כך קרבא, ותרבא דשננא, ורומחא דקרבא דהיינו כמבואר, כי עדיין אין הארתך שלמה, להיותך למטה במקומך בלתי שלמה וצריכים לזכות כך רק ע"י מלחמות עם הס"א.

And that is what He said to her the Creator "I will not create the world through you because there is in you korvaa / struggle interesting is that קרבא is struggle, that is Aramaic. And in Hebrew it is ברק, and that is interesting, because that is a related language and one says a lot about the other, as it were. But "sacrifice" is what a man does. And ברק, the root of this word, is approaching the Creator, the higher, and at the same time it is - and therefore it is said - that ברקא means sacrifice, offering. And at the same time the meaning of ברק is also struggle. Do you see

that? In one word we have two opposites and one contradicts the other as it were, and at the same time two ways are ingrained in that word.

By fighting with the unclean forces - that is also the meaning of this word, **בִּרְקָה** - fighting. By struggling with the unclean forces, this brings man closer to the Creator. Do you see those connections? So struggle is the same as rapprochement, struggle against the unclean forces ... I only say against the unclean forces and not to another because that makes no sense. And while you are struggling with that, you come closer to the sacred, thus the constructive power. In between, it occurred to me.

So He told her **there is a fight in you** therefore through you I cannot create the world **and a sharp sword**, is also in you. Look at the letter **ז** there is already a sword in the form. At the tip of the top there is a sharpness of that **ז** **and a רִימָה** is an arrow of the warrior as you see in the film - Indians shooting with those arrows - and in that letter **ז** there is also a form of arrow. And **דְּקָרְבָה** is "of the fight."

So a **battle arrow** "and everything is in you. How can I create the world through you? There is struggle within you, and the Creator says, "I cannot create the world through that quality of yours."

That is why King David was not allowed to build the house for the Creator - why? Not with all his merits - why? He had also shed a lot of blood, that was necessary for the holy battle but still.... And in all the 40 years of his son's reign, the whole world received a tremendous blessing at that time. All the peoples of the world felt blessings and all good things at the time. Why? Because the malchut came in the time of ... and in the context of what I had said before, we can see why. Because in David's time - where was the malchut? Halfway through. High indeed, yet it could not receive all those blessings, with all those powers of chochmah, wisdom, because of the positioning of that malchut. David was the 4th sfirot above the parsa, so chesed, gvurah and tiferet and then David came as malchut. Okay, he received from higher, he received from chesed, gvurah and tiferet, but that is not enough to satiate the real malchut. For the power of the malchut you also need the netzach, hod and yesod. That she also receives from netzach, hod and yesod and then she receives all the blessings. Because blessing means light chassadim. We cannot receive blessings without chassadim.

Then in the time of his son the malchut dropped ... dropped does not always mean bad. We too go down in our kelim and then we can receive more light. Descending means building up in a good way, that means that you are going to dig out your kelim and then you can raise the or chozer higher. So in his son's time, the malchut fell down from half way of the z'a, that is, from above the parsa to below and she took the power of what was above with her and stood under the yesod. And malchut can only receive all good things from yesod. From yesod everything comes, yesod that goes all seven ...

What is yesod? Yesod who receives within himself the powers of all six sfirot. That is why seven is such a sacred number. Because yesod receives from all six sfirot, chaga't, netzach, hod and yesod. He receives all of that in himself and then gives it to the nukvah. Because nukvah who can receive from tiferet. Tiferet is also the center line. But from tiferet nukvah can receive halfway, in her position of David, king David, so after tiferet. So chesed, gvurah, tiferet and then the malchut comes. That is very high, but she only receives chesed, gvurah, tiferet and that is not enough.

And that is why it is necessary and that is why we will understand that two Mashiach must come, two liberators. First comes the one liberator and then the second. Why? Because there are two positions. First the deliverer comes from - we shall see - Joseph and then from King David. First the smaller ones and then the larger ones. We now say from top to bottom but when it comes from below it is different. Because from below it must first come from below the parsa, as we from below ... and then the other ... That is why we also have two liberators, as it were. The one will proclaim the other. Why are two needed? We now know why two liberators are needed. Because

you have to understand that there are two parts of a partzuf, so two have to come, etc. That is in between that we see that.

that is, as said the Creator said to her: "Through you I am not going to create the world because there is struggle in you..." **"because for the time being your rays / shining are not perfect, שלמה** is perfect. The Creator says to that **↑ because in your place below** so where you are normally under the parsa **you are not perfect** "you are only perfect when you come to abba ve ima ..", as we learned last time. "When you come to abba ve ima there you can receive that great light ..." what we have learned. We have learned that she will receive the light on Shabbat. "... but not in your own place" **and one should become worthy of your light** the Creator tells her **only through wars with the unclean forces.** do you see what he is saying? "So in order to reach your light zayin... firstly you are not perfect in your own place." Why? "And in order to reach your light, your powers, people must wage wars with the unclean forces. And that is why you are not capable of having the world created by you. "

King David also always had to wage wars. Preparations of course, without waging those wars ... actually David had waged all wars, holy wars - what does holy wars mean? Holy wars what he waged means with the unclean forces. Everything that was unclean he had to clear what he had done. Because we cannot understand ... with the democratic ideas of ours we can hardly penetrate the inner matter. We see the world as we see it only flat, horizontal, everyone is equal. Of course it is, but we do not see how it is all built up in a powerful way. And that land of Israel is of course responsible for the blessing of the whole world. If people really cough there in terms of strength, then the whole world will catch a cold. If anyone really sins in Jerusalem, it will be felt immediately all over the world. That is why this people is scattered all over the world because it is a sacred thing, because we are not prepared for that. If a person returns to that country, for example the Jews, then he must purify himself again, otherwise we will come there with our misery, with our uncleanness. Then we will bring even more uncleanness with us.

That is why the Jews are also scattered all over the world to cleanse themselves there and to live in misery. Why? It is not their country, Israel is a healing country. For someone of the people of Israel, living in another country is actually a horror. Why? You don't have to look for holiness in the land of Israel, it's everywhere. I mean as outsiders you only look at economic conditions and all kinds of lists etc., then you don't see that of course. Or parliament, there is a democracy there too, they all play the same games there. Of course you can't see that. But there the land is ruled directly by the Creator himself, by Atik and by ... directly, the light comes directly to it. You don't have to look for the sacred there, everything is as it were obvious.

For example, if I walk there in Jerusalem with my wife, I feel it everywhere, I don't have to make an effort to feel the sacred. In Jerusalem, for example, I absolutely do not have to make an effort here I feel and not only here, in Russia it is much more than here. Here it is of course much nicer in this country but in Russia absolutely everything is cloudy, in terms of powers there, in terms of earth, but also in terms of the nature of mankind. Everything is connected. But wherever a Jew lives everywhere the darkness is of course greater, different forms of darkness. It is not wrong, it is not darkness that it is something wrong. All peoples have obtained something inherent in their nature and everything is just one kaleidoscope of forces. Everything is needed, but the epicenter, the purest place on earth where only the Creator himself reigns, is the land of Israel. But to come there and to actually return there, man must have fought all the wars he is now telling us about. Which wars? With its own unclean powers. Only then can a person, then it makes sense to return to that country and that is why we are still here. Many Jews are still abroad and that is all.... Do you understand why? Instead of sitting in the land where everything lives and is also the house of G'd, that exists, and that it is all in ruins because they are ruins in our hearts. But, for example, the place in Jerusalem where the house of G'd is, there are absolutely all the radiations, everything is alive. Only it is in a mess because it answers the hearts of humans.

But what we also see here is that he says: "Through you I will not create the world." Why? "Because in order to reach you, you have to make wars with the s'a." And then you can't do that You see, that is also an indication of what I had told you: Only go to Israel when you have a certain affinity, that you have also cleansed yourself from within, then you will experience that, then you will do it wonderfully. And that is why I hope that we will go there sometime. But first we must do good homework in waging wars, waging good wars with our unclean forces, and doing good study. And if we will go then, B'ezrat Hashem, with G'd's help, we will go victorious. We will not go there as tourists and talking about who or what was there, a little sightseeing, but we will go there with the forces where we will return with enormous victorious power. And maybe we'll see. But everything depends on us and not on above. Remember that well. Everything depends on us.

We can also go there and we can do a great prayer there. Loosening everything in us, because everything is loose there, you don't have to practice a little culture etc. I feel there just as if I can stretch out my hands there in Israel and already receive Him in myself. The Creator is so close there, it is almost tangible what you can feel there. In Jerusalem for example, it is true that I am walking there and there is no burden of unclean forces. On the other hand, they are very active there, so if you don't pay attention there for a moment ... Here they are latent, they sleep as it were, but there ... There is also the epic center of all impurity.

For purity and uncleanness are my friends side by side, the difference between clean and unclean is, as the wise men used to say, like the width of a hair. Can you imagine? That is why there are so many teachings in the world that sometimes look alike like two drops of water. And then you hear those beautiful words: "Ooooh, it's sacred!" And the other is just like that, they speak exactly the same about the Creator and they talk about all good things, it's just the same. Because the difference is so minimal. And so the Creator has made it that the human must indulge hard and also fine. Working hard on themselves and fine tuning in on themselves that it comes right in the middle of the width of the hair. Another prophet speaks about the eye of the needle. But what I have told you, so thin is that. And of course who can handle it? But we must always make those corrections, always towards the middle, always towards the middle every day. That is why it is work and that is already a reward for us. The work to come in and it never disappears.

So he says: "To get you, you have to make wars, so the world cannot be created by you."

וקרבא, מורה, על מלחמות התחתונים עם הס"א. וחרבא דשונא, מורה, על מדת המלכות בעת התכללותה בנצח בימות החול, שאז היא חרב שנונה לעומת הקליפות הרוצות להאחז בה.

And the korvaa / fight teaches about the battle in Hebrew, it stands in plural **of the lower ones** so of the humans **with the s'a, the unclean forces**. Actually my friends are all wars in the world, wars with the unclean forces. Every time, every war is nothing else.

And the sharp sword teaches about the quality of the malchut in the time when she is enclosed in the netzach the sfirah netzach **in the working days, the weekdays**, look what he tells us: "In the weekdays the malchut must ..." How can the malchut come to the netzach in the weekdays? Netzach is on the right, the lower sfirah of the right, where the malchut must join. Because on the right is chassadim and she needs chassadim. Malchut needs chassadim so she has to join the netzach. Why? She needs chassadim and if she joins the netzach netzach is in the bottom right line then she can also receive chassadim from netzach. And what is netzach's translation? Victory. The sfirah netzach means victory. And that is why the war that she wages with the unclean forces is from the position that malchut unites with the netzach. If you as malchut cleanse yourself with the netzach then you can spend the week in victory. You have to fight, but you win.

So our job is then ... and that of course comes from what he told us by keeping Shabbat one day of the week. Because if you keep Shabbat one day - it doesn't matter on which day, if you don't have time you do Shabbat on another day. But make one day absolutely empty from every creativity then you will win. No other way exists. All learning without Shabbat is ... is also good, but it must get

you to celebrate Shabbat. And not celebrate like a ritual, but you must have one day where you absolutely surrender to the higher. What do you do with that? Then you become just like the letter ך, then you start ascending. First comes the malchut, the ך above the letter ך, above the z'a. And they ascend step by step to abba w'ima. Abba w'ima who always reside in absolute perfection. And then she receives the power there so she can stay in the netzach all week. How can she stay in the netzach? During the week the power of the unclean forces is - how can you stay in the netzach? If you hold Shabbat once a week for yourself then you have your malchut all week ... the vulnerable place where the unclean forces join - where? Only with malchut. Because there is a shortage in the malchut. Then by keeping Shabbat all six days of the week you have attached that malchut to the netzach.

We are just like malchut, our inner being and we also have all the sfirot. But we are just like malchut, I mean our inner self, our vulnerable place and our most important place. Then we can adhere, attach to the netzach on weekdays. And the netzach is the right line and then we always receive chassadim. And when we receive chassadim from the netzach, then the unclean forces are broken down, as it were, they feel just like mice smelling a killer or something, they then start flying away from where they are being chased away. So it is with that chassadim, that when the unclean forces feel the chassadim then of course they want to fight but they That's why netzach is called the victory because there is chassadim. And netzach is also the power of Moshe.

Then why doesn't he say that the malchut is coming to the hod? Isn't Hod closer? Hod is too close because the sfirah hod is as it were malchut of z'a, she has the powers of malchut. And the klipot also suck on the sfirah hod - they can also suck up to and including hod. And that is why Jacob, too, who was by the angel of Esau because he had fought in the bushes with the angel of Esau and he had given him a blow to his left hip in the morning. And the left hip is hod. And therefore, since then, the people do not eat that... [*tenderloin*] Yes, so those tendons from the left side of the animal's thigh... .. Everything must correspond to that. So they can suck on hod but not on netzach.

"So because of that," he says, "the malchut is enclosed in the netzach on weekdays." But war must be waged. So that's the problem.

(*in response to a remark during the pause*) We do not know how we came together, how our souls meet here, in what way. Why? Can you say that? Nobody can tell us how we meet like this ... It could be that somewhere in the past our souls indeed met and that we could come together somehow

We go on. So he just told us on the previous page that the malchut is enclosed in netzach on weekdays and there she receives the power to fight with the klipot **that then she is** so the letter ך **the sharp sword opposite the klipot who wants to suck from her.** HaSulam explains what Zohar says about that war and that sort of thing, that sword ... what that means ... And now the third attribute.

ורומחא דקרבא, מורה, על הז"א עצמו הנק' רומח, שהוא בצורה דאז'ו', שהוא כעין רומח לדקור במדתו את
הס"א.

And the warrior spear to fight, watch what he says **teaches about z'a himself that he z'a is called romach/spear, that he z'a** in the name of HaVaYa'H is in the third place - YKVK **is in the shape of the letter ך**, look at the letter ך, the letter ך is indeed like a spear **that he ך or z'a is like a romach/spear to pierce the s'a/unclean forces through his characteristic.** Do you see that? That is the power that the nukvah needs to pierce the unclean forces - can you see that? Z'a is the third

letter of the name of HaVaYa'H and it is like a spear. And when the malchut receives it, she also receives the power of the spear. So she receives the vertical force, that is just like a spear - I mean - it works like a spear with regard to the unclean forces and because of that they are pierced.

That is what Zohar gives us, that cannot be found anywhere else in any book. Also Ari gives pure light. But the forces as Zohar teaches us that we can just begin to feel all the forces of the universe and of the operating system ... that is all necessary to get that feeling that z'a is ו, and ו is just like a spear with which we will pierce unclean forces. See all those powers ... then we know those qualities. Everyone understands what I mean? That Zohar teaches us the characteristics and of course it has nothing to do with spears and wars. But all that matters in the Zohar are the forces of the universe, the two sides, the kedusha - the sacred and the unclean. And the relationships between them, how it all works, and that it tells us. "The lily among the" and all sorts of things... all those powers, that we will feel them.

וזה אמרו, כגוונא דנו"ן, הוא כי גבורות הזכר הן מבחי' בינה שהיא נ'. כנ"ל.

And that is what he says the Zohar or the Creator **as the letter נ**, also the נ - note - it also has much of that spear **that is the gvurot of the masculine** and that is z'a **they come from the aspect of the binah who is נ**. What does that mean? We have learned - do you remember? - that the letter נ is gvurah of z'a. And gvurah is on the left and above him is binah of z'a. And anyway binah - what is binah? Binah is 50 gates of binah, so the powers of 50 gates, such as of the wisdom. And 50 also corresponds to the number of the letter נ, so from the gates of the binah comes gvurah, the light, to the נ. And the letter נ is gvurah. And gvurah is always on the left, of course. So he tells us here that the נ..., "You are just like the נ", so ו is just like נ. Because נ also looks like a spear and נ is then gvurah of z'a. He says it differently, he says: "The gvurot of the masculine."

We now go to the root text of the Zohar for the letters ו and ה, a new ot from the Zohar self. Now we do ו and ה together, then ד and ג come together and then we have two more letters.

I never jump from one subject to the next in my studies, I never do that. And you shouldn't do that either. You must do it as it is written, except this piece. It has been given to me that I had to do it that way, so start with this piece and then after two pages return to the Zohar where we left off. Great things await us there. But then with the luggage that we have now obtained

לה) עאלת את ט ו אמרה קמיה: רבון עלמא, ניהא קמך למברי בי עלמא, דאנא את משמך. אמר לה: ואו,

אנת ו ו ה, די לכוך ל דאתון אתוון דשמי, דאתון ברזא דשמי, וחקיקין וגליפין בשמי, ולא אברי בכו עלמא.

35) The letter ו has come in. She said to Him: "Master of the world, it is good for You to create the world through me, for I am the letter of Your name." In HaVaYa'H, we know that, is it the third letter He said to her: 'Vav, you and the letter ה that also belongs to it that is also from the name of HaVaYa'H it is enough for you it must be sufficient for you **that you are letters of My name, for you are in the secret of My name, and you have been carved and engraved** that are synonyms **in My name, and I will not create the world through you**. "Clear huh? So he already has a position there and he wants to be a commissioner somewhere there and somewhere else there to be a minister somewhere and then a few commission positions ... "No, it should be enough for you to stand next to Me. You are now a minister. Why do you have to do all sorts of other things ... you are next to Me? You are great in My name. You are one of the four, one of the four carriers of My will. "

We now go to the HaSulam tekst

אות ו' ה'

לה) עאלת אות ו' וכו' : נכנסה אות ו'. אמרה לפניו : רבון העולם, טוב לפניך לברוא בי את העולם, שאני אות משמך הויה. אמר לה: וא"ו, את וה' די לכן, שאתן אותיות משמי, הויה.

35) The letter ו and ה. There came in the ו etc. : The letter ו has come in. She said before His face: literally "Master of the world, it is good for Your face so for you to create the world through me, because I am the letter of Your name and Yehuda tells us here - do you see that? - in those small letters HaVaYa'H. He said to her: 'Vav, He addresses her with ו"ו you and the letter ה it is sufficient for your letters of My Name, and so he says HaVaYa'H, the name of HaVaYa'H that you are in the secret of My name. "

שאתן בסוד שמי, וחקוקות ומפותחות בשמי, לא אברא בכן את העולם.

That you are in the secret of My name, that you have been carved and engraved in My name, I will not create the world through you. "

פירוש, כי אע"פ דכבר בקשה זאת הי' לעיל ונדחת, אעפ"כ חשבה הו' שהי' נדחת מטעם קומתה הגבוהה יותר מדי, וטענה הו' שיברא העולם במדתה, דהיינו בקומת ו"ה שבשם שהיא מוחין דאמא.

Explanation, because despite the fact that already requested the letter י we have also had the letter י. Do you remember the י, he said: I want ... "But He said" No, "for the same reason He sent her home. It was already the turn of the letter י and each letter knew what was happening to her. It is not that it only took place in private. All other letters, of course, heard what He told each letter. Because everything is interconnected **above** that was already told above **and she was sent away**, literal translation: pushed away nonetheless/yet **אע"פ** is the abbreviation for nevertheless **the letter ו thought that the letter י was not pushed away for the reason that her level was too high**, way too high, because the letter י is in the first place in the name of HaVaYa'H So she thought: "Well, I am in third place? Perhaps through me it is because the letter י is on the first place, then you cannot remove it from there" **and the letter ו had an argument/the argument now was from the letter ו that the world would be created by her quality, that is**, here comes the answer **at the level of the letter ו and ה** what does that mean ו and ה to forces? **who are in the name of HaVaYa'H** so the last two letters of the name of the HaVaY'H **that these are mochin from ima**. how is that, mochin de ima? Who are the last two letters? The first letter of the name of HaVaYa'H - יהוה is chochmah, the second is binah - the first ה, the third letter is ו - z'a, and the fourth is malchut or nukvah. Then, he says, the last two letters ו and ה that are z'a and malchut That he speaks of it, that she thought so: "I am ו ...", z'a always gets double ...

I never said that but of course it is true that z'a always receives double from ima, the binah. Why double? For himself and for her, the nukvah. That is why the mochin is the light of the binah which is called ו"ה, so the last two letters of the name of HaVaYa'H, which is also the power that z'a and nukvah receive from the binah, therefore he says that that is the mochin of binah. So ו"ה that is the mochin which z'a and nukvah receive. In fact, z'a receives double - for himself and for her. It is not the same quality of course. For himself it is always more than what is needed for her.

So, "... those in the name of HaVaYa'H that is the mochin of the ima". So from the mother and not from the father but from the ima. Because of course they receive from ima.

אמר לה: ואו, אנת וה', די לכון דאתון אתוון דשמי וכו' : השיב להן אותה התשובה שהשיב לי' לעיל, ע"ש, כי הגביל גם אותה, בסוד שאמר לה די ואל תתפשטו רק לבחי' הש', כדי שלא תאחזנה בכן הקליפות וע"כ אינכן ראויים למברי בכו עלמא. כי גם אתן צריכות שמירה מהקליפות.

He said to her: "Vav, you and the letter ה, also interesting how he says it: You and the letter hey" it is enough for you that you are letters of My name etc. ": He gave her the same answer as He gave the letter י as we learned above, look there, ע"ש is the abbreviation for look/read there, but we are not going to do that. And now it becomes important, because what did He say to her? He said: "It is enough." What does that mean? **that He also bounded her**, limitation is a great thing as we have learned. Without limitation we cannot receive anything my friends. There must always be a

limit and every quality has its limits as we learn here. Each letter has its boundary, without boundaries one cannot function. By setting the boundary certain qualities are determined. Without a boundary you cannot have qualities. The person who sets no boundary for himself has no qualities, he is a man of the masses. Clearly? By setting limits at which we receive the kav, we always set different limits. What we learn now with Zohar, we set enormous limits. Borders that broaden us on the one hand and new borders come on the other. Great, new limits! And of course when new boundaries come, it feels unsafe, because of course you are used to your boundaries that you have well guarded, you have many guards on your towers. That's good and you feel safe. And that is why an ordinary person does not want to set limits. Why not? It's safe. He has built a tower, there are guards on the towers, etc. You see, that is delineating yourself. But he who wants to work on himself who desires to expand the boundaries, not to destroy boundaries, God protect! What are you then? To expand my boundaries not to my own wishes, but to what the light will carve in me, that's what I have to do.

And of course it feels high up and at the same time dangerous. Why? If you set your limits then you have to start digging trenches again - or how do you say that? - or rebuild walls, all kinds of activities to strengthen your new boundaries. Why? Behind it are the unclean forces. We must constantly push boundaries and that is of course dangerous. Because every time you have to strengthen your forces from your budget at new limits.

But on the other hand you expand yourself. You are widening with regard to... ..and step by step - what widening is that in our world? You are no longer locked in your own circle of just 'in my street' or 'in my people', etc. Gradually with the light that we receive in the Zohar, we get the feeling, the absolute limit, that our limit expands first just like the entire globe. So we will no longer feel that you are this and you are that. Then you do not feel all of that as one and the same, but you absorb all the peoples, as it were, within yourself, all the wishes of all the peoples. You are going to love everyone, not that you are going to love but through the light that you receive - the light lets you love others, not that you are that. Because we cannot love, absolutely impossible. But because of the light that we receive, because it is my wish to connect myself with the light, then the light will oblige me and let me love others without my wish. And that's so great that Zohar does that to us. Always expanding with new boundaries, but without boundaries we cannot contain anything.

That is what He says, so the Creator, binah, against that letter **א**. Because He said to her, "Day, it's enough." What does that mean? That He also delimited the letter **א** **in secret that He said to her: "Dai, do you remember that the name of the Creator is Shakkai? As the Creator said to the letter א - what we had learned - "Dai" and that means "enough." It will come to pass, he will explain everything to us "It is enough, and you will not spread so the letter א and the letter ה other than just to the letter ו do you remember the letter ו? The second bottom we have learned. The light chochmah may come to the ו, but no further. Do you remember? To the bottom of ו, to yesod of malchut and no further. Then you are safe, then you are there in life, in the territory of life. And don't go under the letter ו - do you remember that? That is why He also said to that letter: "No further than ו" and there he also said: "Dai." And the name of the power of the Almighty at the letter ו and what there was. Shakkai: שדי And that means the name of the Almighty who manifests himself in the sfirah yesod and that is Shakkai. We say that so as not to pronounce the name in vanity and that is then שדי and that is 'she dai'... .. what is the name then? The name is as it should be, she dai, that means that it is enough, up to here and no further. And that's great. Remember that very well. Get it to yourself that a border is a great thing.**

Without limiting the light, we cannot reflect the light, we cannot reflect the incoming light. What happens then? The light just comes through us and we cannot receive anything, absolutely not. We listen, but we do not hear; God forbid to have such a situation. But there are people in our world too who listen but don't hear. Why not? No limits, they have built no limit, let the light build it up. Not I make the border, but the light must make a border in you. And that is why it is a good attitude for us

not to make a limit in the spiritual. Understand, but what you understand must all be a snapshot, it should not be with you. Clearly? What you learn is something you don't have to hold on to. I don't have a handle either, I mean, of course, I also have my own, but I try not to have a hold. I allow myself to be guided from above, what people see from above what I need, because I absolutely do not know what I need. I just want to do woe. So for the top I have to make myself available that limits are made for me from above and not that I make my own limits. Don't make limits in yourself.

[Student: How do you know that you are being set limits from above - how do you experience that?]
Experience..., very good! Ask Him, ask your supervisor how. Ask Him yourself, you are already able to do that. You just have to ask Him. If you make yourself available, that means that you are not going to work against it, that you are going to participate and then you will hear. I can't tell you... how can you get that experience ... Look, if you've never been to London - I've told you before - and I'm going to tell you about London. "Piccadilly ... oh, that's right ... and the casino, great! etc. etc. 'You sit like this and I tell you that tasty, because I experienced that. I still have all tastes in me. My wife was here and I was there. And I can tell everything now, but you look at me and are you going to experience that? No, you will not experience that. Clear what you have asked me and then you come home or on the train, but better at home, and then go and ask yourself to who gives that and not through me.

So she must make a limit **so that the klipot does not suck in on them and therefore you are not capable of allowing the world to be created by you. Because you too need security against the klipot.** whoever needs guarding against the klipot, the world cannot be created by him. Everyone hears it? What do we see of all the kings here on earth? They all need surveillance. From walls, very large powers etc. Every king also always had a whole regiment for his palace etc. in case. And that is why they could not become king all over the world. The real king needs absolutely no surveillance. And then we will see that at the end of time everything will open in Jerusalem, as I have said. Because then the King will come in, the King of kings who will live. And He still lives there, always. But people will experience that He lives on earth, the Creator, and then they will no longer need walls. Why? You need walls against an enemy. And the enemy is the unclean forces, the only enemy is the unclean force. And when the unclean power is gone, you no longer need walls.

It is exactly the same for you too, you still need surveillance, surveillance is very good. All that monitoring is needed. We all need surveillance until the last correction we make. And even then when the Messiah comes, the transformations are done in which light keter will come, whereby the s'a will also be eliminated from the world. But for that time we of course need that monitoring. Even when we learn to give for the sake of giving, we need a lot of monitoring, because just giving is not enough. We then only correct creation by giving, but when we also start receiving That is nice, but receive for the sake of giving, even then we need surveillance. Because even if I am the big one I have already completely corrected myself here on earth and then if I then walk somewhere in the street where there are many temptations, I can still feel my outer.... I feel it anyway that it attracts me. And nobody is resistant to that. Only then the person who has already corrected himself will have enough powers, enough security as it were in himself through all those boundaries etc.

But the limits are made, not by you, but by the light of what you learn. And then you should not ask yourself: "Where are my limits, what about my limits?" Absolutely not asking, but being let go. If you are on the right then you are satisfied, then you are perfect, then you do not need anything. And on the left then you have to learn and make an effort there, let yourself build new boundaries etc. That is how you have to interact ... Remember very well that people are walking on two feet! Never forget that, on two feet, right and left. Otherwise you are going to say, "Then why do I have to

believe ..." Look, some are going to ask such questions and they are also legitimate questions. And the people who are already learning Kabbalah - what do they say? "If I earn, I now learn Kabbalah, I learn Kabbalah at night and I learn Zohar and many other things. I still deserve, it is not a loaf of shame, it is not something I need to be ashamed of. It is not that I receive presents from above, gifts. Then why do I still have to produce faith and all those other things ... "

You must not confuse two things. You need faith on the right and you need work on the left. You always have to see the two - on the right you need faith beyond reason. And on the left I need work on myself also within the mindbut working on myself. And then what was just asked: "How can you know that a limit is given from above?" Your job and for everyone of us is to work in the right and the left. So if you are on the left, you sit in the left for a while - then you gain strength and bring yourself to the right. Do not always sit in the left with the feeling that you fall short and that you are so miserable ... etc. But then you have to turn right again and when you are comfortable in the right and you feel relief, etc., then you should not mess that up, but then you also have to go left at that moment to start working. Because you now have power and then you can see your true state. Your true state is left and the perfect state is right. And who will answer you where your limit is? The middle line comes from above and is not yours. Clearly?

So work has been given to us my friends, not to see what's up. Our job is not to look up, remember that very well. Of course people make huge mistakes in Kabbalah, it is often the teacher who then suggests that to others: "Then you have to go up!" Definitely not. You even have to be careful and absolutely not aim upwards. But your job is to let light work on you so that your limits are pushed. Clearly? You work on yourself left and right, your boundaries are pushed down. That is what you must take care of, that is what you must do. And the rest is not up to you. The middle road comes from above in response to the reflection of the light. And you can only reflect off the light through your border office. Through your boundary, malchut or yesod as we say, you can reflect the light and then you receive the light from above. The light never comes from itself - do you hear what I say? You can then, from your limit that you have built up at that time, apply or chozer, as we say. And then comes to your middle line ... then comes to your limit ... Where is your limit? Where is your center line, your limit? From your border you are going to do or chozer, reflected light and you will definitely receive that if you do that sincerely, then you will receive the answer from above and that shows you where your limits are.

That way ... that is an interaction between people and the light. No gods, no You go step by step Step by step we will switch to other terminology. I don't want to do it so abruptly, because there is religion, there are all kinds of other things. Light and kli, nothing else exists and the masach. Three: light above, below is kli - the receiver and between them are filters, masach as we call it, that anti-egoistic force that you have to build up in all those worlds. That is the whole reality. You can explain everything with it, everything, of course everything and at the same time nothing. Why is it everything and at the same time nothing? What does that result from? We can explain that on the one hand and not on the other. From which principle? We just talked about it. Because we have two sides. When we are on the right we cannot explain anything, it is not necessary. When you come to the right you feel perfection, you want to merge with the Creator. You are just like a cow that just walks on a field and grazes a bit etc. and nothing else, absolutely nothing. You experience and are just as happy as that cow grazing there, absolutely happy. You can have that every day, then you will no longer be dissatisfied if you are in the right. And if you make an effort then you go to the left because that's how it is with two feet. Man is created to go on two feet. And then? What was the question? What did we say? So from that it derives what we have just spoken about, including that principle of right and left.

We have not yet completed the last sentence **because you also need the guard against the klipot.** That is why the world cannot be created by you. And it is interesting to see which letter is there that

does not require guarding. And what does needing surveillance mean? That means there is always something ... the one opposite the other created the Creator. There is always a counterforce in every letter except in one letter. There is one letter in the entire alphabet that needs no monitoring and we will have to do that later ... We still have two pages to go and then we will find out what that is.

We are now going to do a small piece of the next letter dalet and gimel. Those are two letters that also go together. And that is also very interesting. We go to the basic text of the Zohar itself:

לוי) עאלת את כ ד וואת ל ג , אמרו מ אופ הכי, אמר נ אופ לוי, די לכו למהוי מ דא עם דא, דהא מסכנין לא יתבטלון מן עלמא, וצריכין לגמול עמהון טיבו. דלית איהו נ מסכנא, גימ"ל ס גמול לה טיבו, לא תתפרשון דא מן דא ודי לכו למיזן דא לדין.

Ot לוי / Paragraph 36) Incoming the letter ד and the letter ג, which are adjoining letters. We learned a little bit about that with the letter ר, it comes **also they said something like that**, so they also wanted the world to be created by them. **He said: "Also you, said the Creator to them it is enough for you to be one with the other be together for the poor will never cease to exist in the world,** that is very special here what is here **and it is necessary to do good to them.** watch what he says, that's great. We will see what it all is later. Why we should help the poor here on earth. It is not a pleasant feeling. Note, it is great what is written here.

Dalet is poor ג is the letter that gives to ד **proves her the good** doing the good and that is the letter ג. And soon we will see, remind us what it all was at the letter ד. And the letter ג must do good there, the letter ג must do good to the poor. That is why they must always stay next to each other.

Look here on earth to see how the rich always feel connected to the poor. We cannot see that, but there is a really very deep.... A rich person really feels a deep connection, feels a duty towards a poor person. We don't see that, but it is. And that is why he can stay rich. Because we also see people who go bankrupt. As a rule ... often by others or partners... but we do not speak of those things. It is also often people who go bankrupt that do not comply with this law. Those who really look lightly at it and only grab it, just take it. And they do no different, they know no tzedakka, no charity. But then it is suddenly taken away from them and suddenly they have nothing left. I have experienced many people who receive correction in this way.

Look at what he says: **you must not come apart one of the other and it must be sufficient for you to give each other maintenance / food / support.**

Very awesome this letter.

We can do his translation and then we are done. And next time further with renewed powers and renewed boundaries, shifted boundaries of a week. Do you know how we push our limits in a week? Unimaginable. From the first lesson until now you are no longer recognizable and that is what matters, not what you know, but what you do with it. Your attitude towards what we do is what matters. And whoever wants to know leaves us. And that is good too, we must not object to that either. Let them do it all ...

אות ד' ג'

לוי) עאלת את ד' וכו': נכנסו אות ד' ואות ג'. אמרו אף הן כך. אמר גם להן, די לכו להיות זו עם זו, שהרי לא יחדלו אביונים מן הארץ, וצריכים לגמול עמהם חסד. הד' היא עניה, כי נקראת דלת מלשון דלות. הג', גומלת לה חסד, לדלת. וע"כ אל תתפרדנה זו מזו. ודי לכן, לזון זו את זו.

Letter ד and ג.

36) The letter ד has arrived etc.: Came in the letter ד and the letter ג. They, too, asked this question. You see, he has inserted a word to help us. **He also said to them:** He, the Creator. **"It is enough for you to be together, because the poor will not stop being on earth,** And that is also

arranged from above so that it is, because both will make corrections. Poor people must make corrections in their own way and the rich must make corrections to know that there are poor people and they must give. That is how the Creator made it. The rich must manage, be the manager of his money, his everything and he must also give to the poor. We can tell by the letters **ד** and **א**, and watch how wonderfully he tells us. And what does he say? He is not talking about finances of course. Finance is only here on earth **and they have to do chesed to them**. Do you see that? Chesed to prove, to prove mercy. That is also good, that is also giving. Grace is giving.

And the letter ד is the poor one, Why? We will see that. Dalet is the malchut. But we will see, **because her name is dalet**, what does dalet mean? Dalet in the holy language comes from the word **דלות**, dalut. That means poverty. The letter itself means poverty, so such a force. And all 22 letters are the forces of the universe. So there is poverty in the name of the letter **ד**. So poverty is, as it were, inherent to that letter. But it is not wrong, it is not poverty that is wrong. Why not? Because there exists the next letter that should support her the letter **א** and look at the letter **א** my friends, what the letter **א** looks like. Her hind leg has been brought back. And look at that **ד**. She has to give the hind leg as it were look at the letter **א**, first comes the **א** and then the **ד**. Now look at the hind leg of her that is extended to the letter **ד**.

You can see from those letters that poverty is not wrong. Why not? Because there are two forces. And that is why it is also here the **ד** poverty and the **א** must anyway help her. So on the one hand, one must be deficient and the other must help. And in what way, that relationship he will tell us. "And the letter **ד** is the poor one, because she is called dalet" **after the word dalut**. and **דלות** is poverty **The letter א gives to chesed**, which proves its mercy **to the dalet**. **And that is why** the Creator says to them **not to separate**.

And that is why we see in this world that rich and poor are close to each other. Do you see that? And that is why we see someone suddenly getting bankrupt. And of course he is very impressed, he receives blows. Look in 1928, after the stock market crash in America. People were just going to finish themselves. There are also people who get innocently bankrupt by the other; does not matter where, in what way does it bring people to the good. Becoming bankrupt means sometimes ... not only that man does not give to the other, bankrupt as a punishment, no. A person is sometimes made bankrupt for his own progress. For his own good that he will dress his life in a different way. That it may be better for him to go broke, but still come closer to the Creator, toward his own goal, than that he becomes rich and stays far from his goal. And that is why people must be immensely satisfied in that condition. Whatever happens, in what way people go bankrupt ... that can also be that way. Why? Because we see that **א** and **ד** stand next to each other. Clearly?

So someone who was **א** and who became ... And why do I say that? Who can confirm what I have said through those letters, what I have said that it can be a blessing if someone was rich and then became poor. How can you get confirmation of the letters themselves? Where is the letter **ד** and where is the letter **א**? Who comes first, who is closer to the start? Gimel. So the **א** is on the one hand larger than the **ד** and higher. But who is the recipient? The **ד** is the receiver (*Which is closer to the malchut*) Exactly! And what does it mean: come to its fulfillment? That does not mean to be above, that means to come as low as possible, you have to come to the malchut, so by being enlightened by all the good you have - cars and all sorts of other things. You feel the whole world is yours, you feel money and everything and wealth. And suddenly you come in **ד** then you can see the reality. Look, who can receive the light chochmah? Only malchut. When a person is rich he does not see that, only newer things, new adventures etc. But only when the person knows what poverty is does he come closer to the Creator. It is also said that the Creator knows man's broken hearts. If he has a broken heart then the Creator is next to him.

Why should people give to the poor? Because the Creator is close to the poor. What does it mean that the Creator is close to the poor? A rich person has body, which means that he also has powers of himself, his own powers, that he feels like a body. A poor has no body, a poor lives through his

nefesh. And that is why you should always be careful with someone who has nothing or who has less. He only has nefesh. The other is rich and has powers of himself, of his own body, etc. A poor person only has naked nefesh, as it were, a naked soul as it were. What does naked mean? That he has no walls on the inside, no walls for the Creator. And therefore the poor is always much closer to the Creator. And that is why the rich must give to the poor, because the poor is closer to the Creator than him. For the rich to come to the Creator, he must always do so through the poor. And that is why it is such a great prescription to give to the poor. It all has to do with that א must give to ח. Giving to the poor, that means that you come closer to the Creator.

lesson 63

So those two letters ד and א they too are intended for each other and must live next to each other and must not be torn apart. As we have learned, the letter ד comes from the word דליות, poor, because it is malchut. We have learned that malchut cannot receive all those 6,000 years of correction, she only receives what she receives from z'a, but she cannot receive independently for herself. And the letter א is one degree higher, one above, but then it's in the head. If we look at the 10 sfirot or rather at the 22 letters of the alphabet, we see that א is in 3rd place, that is binah. And binah belongs to the head, so the light enters the head, we call that the first three. And that is light that gives salvation, light chochmah.

And the 4th letter is ד. Dalet is the start of ... what is the 4th sfirah? Dalet is then under the binah and is chesed. So all those six lower sfirot... the 4th letter is, as it were malchut, the letter ד, the 4th letter is, as it were, under her care. And that ד cannot receive anything in itself except from that א of z'a and that א is binah of z'a. We learned that at the start of this otivot. We have learned that that א, binah of z'a, receives from the binah of the binah. And that is pure light, it is indeed chassadim, but that is from the head, and chassadim that is great.

Then the malchut actually receives chassadim from the head. And that is a great thing for a malchut who in principle has chochmah, but cannot experience chochmah. Malchut who has everything, light chochmah within herself, but cannot experience it without chassadim and she can only receive chassadim from z'a. We will learn all these relationships, it will be really clear to us. It's not a difficult thing, it's just experiencing those relationships.

And, therefore, we have also learned about that letter ד, that if people sin, it can reach the letter ד, the unclean forces - remember? - where then that corner of the ד, that is, as it were, rounded off, bitten by the unclean forces. And then it becomes the letter ר. We learned that - do you remember? Then it becomes the letter ר because the unclean force thinks that without the... Why was it that the unclean power of that letter ד makes the letter ר? That corner of the letter ד is chassadim that the letter ד receives as malchut from that א. And therefore of course the letter ד must keep itself modestly in her place. And under z'a because it is nukvah. She must remain under z'a and not believe that she can attract the light herself. Because otherwise it becomes ר - and what is the ר? That corner is no longer there, so there is no chassadim. If there is no chassadim with nukvah or the letter ד then she cannot experience anything. Then she is really poor, then she becomes ריש rash [Rash is actually modern Hebrew and is written without yud. In classical Hebrew it is resh or rish.] Like resh, but the word rash means poor. And that ד becomes ריש and ריש is poor. And when she is ד, she is indeed poor because the translation of ד is dalut, poverty. Poverty, yet she receives chassadim from that א when they are both next to each other, when that ד is below that א. So they are obliged to stand under each other and not that the ד thinks she can do it independently without the א. That is what the whole argument is about. And otherwise ד becomes as ר. And resh is then the Hebrew word ריש, but that is pronounced resh or rish, and that means poverty, poverty through pride.

The poverty of the letter ד is poverty but she is rich in chassadim, which is great. She can live, she can receive 6,000 years, she can enjoy. And she can pass it on to the lower. But when one sins, one causes the corner of that ד to be bitten off, as it were, by those unclean forces, and then she has no chassadim and then she becomes ר. Then she becomes poor by pride, that is poor by unclean forces. Because nothing else is unclean forces, unclean forces indeed also means that people get bad thoughts in themselves, a bad mind. There is no other way to expose oneself to the unclean powers than just by not listening, by absorbing nasty thoughts within yourself and not being vigilant to shake them away in time. So don't have control over yourself and just let that happen through those allegations of those unclean forces, admit to that. And we have to admit less and less. The entire

study of us is focused on accepting salvation, simply accepting, there is nothing else. There is salvation, only you have to accept that and that is our study. There is nothing else, the Torah is given and the Kabbalah is given to receive salvation through it. That people are saved from everything that is unclean, unclean thoughts, etc., etc.

We see that as the whole common thread here in the Zohar, there is only talk of those two forces and how they work together, etc., etc. And at the same time we cannot ignore the klipot. It is also a force that we must use, but we must use it in the way that it becomes constructive. Don't avoid the klipot. It can of course be terribly often that we see that it is impossible. It is impossible if we truly look at reality ... I learned and everyone feels it for themselves, but also what I learn at Zohar, it is impossible for humans to, as it were, oppose the king of this world ... before we make corrections, etc. to escape the wish to receive, we can position ourselves small with regard to the light, of the Creator and always ask the Creator to help you. That is possible. As the Creator said to Moshe: "Go to Egypt to the Pharaoh." And Moshe did not want that, he felt himself small with regard to the pharaoh, he knew what the pharaoh was in himself. And then He said to him: "Come on boy, I'm coming with you." And then he went.

So always say to yourself inside: "Help me, come with me". In every situation trying to overcome the unclean power, not thinking that you can do it yourself. Of course you must always try to do everything you can, everything that is in your power. Don't shout that out right away, but first try to do everything in your power to overcome. What to overcome You have a certain thought in your head that is unclean and you cannot free yourself from it. You must try to think of something else, good things, etc., until you feel that you cannot do that, that such thoughts continue to haunt you. If you have already made efforts and you feel "up to here" I can't do anything anymore ... that's great if you admit that you can't do it. When I hear someone say, "Yes, I can do it myself!", He doesn't even have to learn from us. Remember that very well. Be realistic. We cannot do that and that is a great thing if we say: "We cannot". But don't become apathetic, don't say "I can't do it" that way, you give up. On the one hand, it is as if you are giving up your own powers, but on the other hand you must have faith that you will be saved. And that trust is faith. That faith makes such a covering, such a cloud, a cloud where the unclean forces can no longer reach it. Because that cloud makes faith and that belief is that you say to the Creator: "Help me", and then you will be helped. How? The eyes open, all other places in you receive light chassadim. That means that there is a shortage of chassadim and then you get that light chassadim by saying, "I can't do that." Saying constructively. What do you do with that according to forces? You bring all forces up with that. If you say "I can do it", that means you pull it down in terms of powers, you pull it down and it goes to damnation. And if you say, "I can't do it," you raise it, and therefore, because you have raised those powers, as it were made your wish smaller, you get chassadim. And that chassadim is already the salvation for you at that moment. Always keep an eye on that, admit and wish that your study will save you. Then it makes sense, that's great, that's what we learn that you really do it the way that you see it as salvation.

That was briefly about those ד and ג those two who are dependent on each other. And if you bring them together that ד and ג then it becomes גד dag fish. Then man goes swimming in the water like a fish. Why? One helps the other; we shall see.

ביאור הדברים, בחי' הד' כבר נתבאר (לעיל אות כ"ד ד"ה וזה ע"ש). ונתבאר שם שאע"פ שהד' מקבלת שפע מהג', והזוית שלה שעל גגה בולטת בחסדים, מ"מ יש כח לס"א להאחז בה להפרידה ולזייף בה אות רי"ש, ושוב נעשתה ריש ומסכן, ע"ש.

Explanation of words, the letter ד has been explained. we learned as I just told you about the ר and the ד etc. That's what he means, he shows where it is. He says that you can look there in the ot כ"ד, so you can see it again in the ot 24. But we have dealt with that extensively and I have now briefly told it.

He refers us, but he is going to explain it to us a little more. **And there it is explained that despite the fact that the letter ד receives plenty of the letter ג, so chassadim and the corner of her from that letter ד, from those two bars and therefrom the angle that is on top of her roof so on the right side of the roof that protrudes in chassadim, we learned that. She has chassadim nonetheless / yet there is power with the s'a / unclean powers to seize her and to separate her and to distort her so that she becomes the letter ריש**, that corner is chopped off, bitten off **and she has become rasj again**, you see that **ריש** is just like **ריש**, like the letter ר it is written, but with the letter ר we say 'resj', but rasj with **ריש** and that means poor **became poor and מסכן** is something like pathetic, in the sense of miserable, miserable **miserable, poor. Read there.** but we've already had that.

Note it is very important what he says:

וז"ש, די לכון למהוי דא עם דא כלומר, אתן צריכות לשמירה יתירה שתוכלנה למהוי דא עם דא והג' תשפיע לד', דהא מסכנין לא יתבטלון מן עלמא כי יש כח בלעומת להפריד ביניכן ולהשיב המלכות, הנק' עולם, לבחינת ריש ומסכנותא וצריכין לגמול עמהון טיבו, שאז צריכים לאתערותא דלתתא, ליתן צדקה למסכני, כדי להחזיר את הד' לקבל מן הג'.

We will see here that the laws can also be felt and experienced in our world. **And that is what He says**, in the Zohar **it must be enough for you** and we know that **די**, means enough, a limit is given. We have learned that **די** is a great blessing, that the Creator says, "Dai," that means that a limit is yours **to be together, that is, you need extra protection to be next to each other** to be next to each other you need protection - why? There are always forces which want to tear apart the two lovers, the two intended for each other, such as with those **ד** and **ג**. So you do need some protection and if a letter or two letters need protection, can you then use it to create the world? Of course not. Clearly? We can't, we learned that. If something needs protection, if something cannot protect itself, how can he protect others? **and the letter ג will give to the letter ד**, give abundance to the letter dalet **because the poor will never be expelled from the world** will never cease to exist, that too is of course spiritual **because there is always a force opposite it** opposite the letter **ג** always exists the power of s'a, the unclean forces. So the other person always stays poor and he needs the help of that letter **ג**, the letter **ד** needs help. "Because," he says, "the poor will always exist ..." because opposite the sacred... **to make separation between them and the malchut is called the world to return to the stage rash/poverty** and pathetic **and one needs to do the good to the poor** so to do charity etc. It is in the spiritual, but look how it all works. We can also see that in our world **that one needs to have revival from below to give charity to the poor** why is that necessary - also in our world? Look what he tells us **to make the letter ד return to its place under the letter ג so that the letter ד will receive from the letter ג**.

So what should people aim for when they give to charity? You should not look at man's pathetic appearance and you think, "Oh poor soul, how good I am to do him so well," then it is nothing that you do. But when you give you have to think like this: "Through my act that I am doing now I fulfill the prescription of the Creator." Which prescription is that? That the letter **ג** must always give to the letter **ד**. And who can give to that letter **ד**, to someone who is poor or in whatever state? Then you say: "I give it to him now" and through my act inside I must have the intention that I bring that letter **ד**, the poor, alongside the giver into the higher. That I am just like the letter **ג** that gives to that **ד**. So I bring that letter **ד** into the world of Atzilut, I bring that letter **ד** to the letter **ג**. Just like a father does at night when a baby screams and the mother is tired of being busy all day with that child and those diapers and everything and she wants to sleep. And that father wakes up then and he takes that child, that screaming monster and puts it by her chest.

Just as he does, so must man. When you do that, that the intention with you is to that letter **ד**, that poor, the miserable... just like that child, he has nothing at all and is still completely dependent on his parents, that you bring that **ד** to the letter **ג**, next to each other. Because then the **ג** can give to that **ד**. Then you can let that letter **ד** suck that it receives it. And that, as we see, is inherent in the

operating system of the universe. But there is a danger that between those two attached to each other, **ד** and **א**, that unclean forces may come in between them and separate them. But only through man's actions. So only the human being here on earth is actually the master of it or that he brings them together through his deeds - the good deeds always bring the **ד** into its place. And then there is a connection between that binah and the body. Because **א** is binah, who is the third sfirah in the head and the **ד** is the first of the body, chesed. So z'a gets his binah from the real binah, that is real chassadim from ga'r, from the first three sfirot, that he gives to that **ד**. And **ד** is like chesed, in the body, it is malchut but is also chesed. Then the **ד** gets chassadim and he also gives it to the whole world. So that is very important.

Any act that you do, that you connect that with the higher, not say, "I want to give something," because that is zero point zero, nothing. Of course as a training it is good. But if you give and it is only out of your own affection for someone or with sensual sensitivity to something that is nothing, absolutely nothing. You do not progress and it is absolutely not counted what you give. Only in this way when you give and you absolutely do not involve yourself. And you give in the way that you are absolutely not involved, that you do it for the operating system, that you do it to connect it to higher ones like with **ד** and **א**, and then you need to know and find within yourself your **ד** and your **א** and to connect those according to properties with those of Atzilut.

And that is growth, spiritual growth. And not that we give to people and that we think we give something. But where you also do not want to give and you do it, and not when you want to give and you do it, that is not giving. It is not given to man to really give. You have to know that well otherwise it is comedy. If you think you can give, then it's a comedy. But you must ask the Creator that He helps you, as it were, to give from within. That is giving, that is really giving. When you feel: "No, I can't give," it means that you fully experience your kelim and you also experience that pharaoh within yourself and you say, "Are you crazy to give?" At that moment you say to yourself: "Ah, I can't give, absolutely not." And that's a great moment when you say, "I really can't do it." And then you ask the Creator: "Help me to overcome myself now to give." That is an act ...

ולפיכך, ודי לכוון למיזון דא לדא, כי די לכו, אם תוכלנה להחזיק לעצמכן בזווגא למיזון זו לזו, ולא תשלוטנה בכך הקליפות וע"כ לא אברי בכו עלמא.

And that's why it's enough for you to feed each other, do you see that? To feed each other, so also the letter **ד** feeds the letter **א**. So the letter **א** must be just like we had in the example with the mother. The mother has milk, breast milk, and the child who wants to eat, suck milk. Who wants to give more? The mother who also has a need, she has milk and she has to give to the baby. She would also like to give that. If she does not give that, she will also suffer from all that milk. And the child must receive. So the infant and the mother they both have to feed each other.

So it is with the two letters of which the Zohar says: "You must feed each other. It is enough for you to feed each other. " It is always the case that **א** and **ד** must feed each other. It's in the operating system, it's an unwavering system. And that is why it is so in our world that someone who is really rich does feel rich ... no matter what kind of wealth there is, if you have something more than another then you are rich with regard to that other. And that means not only expressed in money, in matter, that also means in the Torah, in everything. King David had said about his teacher who had only taught him two letters and he had him all his life ... he had become a king, but he had regarded him all his life and called him "my master." Why? It is the same for everyone of us, then you are like **א** at that moment. And whoever teaches you is like **ד**. And in a different way on a lesson for example, you are **ד** and the other is **א**. Then you also have to admit that you are **ד** at that moment, that you want to be **ד**, because you also feed your teacher. Clearly? You also feed your teacher, absolutely. And exactly the same I have with Ari. I feed on him as it were and I also feed his soul by learning. His soul is also enriched with this.

for it is enough for you when you will be able to strengthen yourself in the zivug/confluence because eating and drinking is just like zivug, it is just like a confluence **to feed each other, and then the unclean forces will not rule in you** by that union, by those two if those א and ט stand side by side and feed each other, then the unclean forces will not rule over them. Then the transfer from the head to the body is guaranteed **and therefore I will not create the world through you.** Why? There is the possibility that they will separate. "Because sometimes you can be together and sometimes you can't." Sometimes it can be because of human intervention that there will be damage and sometimes there will be correction. And wherever there is damage and correction, you cannot build something perfect. That is the whole purpose of those letters of the forces that he is talking about.

And if we look at our schedule what we have learned in our manual for our inner purification and construction - what can we see there? Who is that poor person and who is giver in our schedule of people? We have two, in every person we have two. We have the inner being who is connected to the Creator within, connected to the true reality, and uses truth and lie. The outer being who serves himself through a pair of tasty and not tasty, sweet and bitter. Who should give to whom? Of course we are not talking about flesh with the outer being, we never talk about flesh in the Kabbalah, you should never think of flesh there. You can't think of a person because of his coat. Can you say his jacket is nice or something? You don't talk about clothing like it's a living thing. Sometimes I hear that, sometimes they do.

So the inner being must help that miserable outer being. And the outer being - what is outer being? These are the wishes of man for the sake of receiving, that is the poor, the poor man in man. That is the outer man, so the wish to receive for himself, that is the outermost, the most gross form. Then giving for the sake of receiving. There are many variations of giving for the sake of receiving. That is the more sophisticated form of: "I give you but I want to receive something back." Etc. etc.

So all kinds of the outer wishes of the outer being that is the poor. And then the inner being must give to the outer, as it were, in the way that the outer joins the inner. So that that outer person no longer receives for himself, because he wants to receive of course. But that he joins the inner being. These are then the two letters א and ט.

We now go to the Zohar base text.

לז) עאלת את ע ב ז אמרה ס ליה : רבון עלמא, ניהא קמך למברי בי עלמא, פ דבי מברכאן לך לעילא ותתא. אמר לה קב"ה : הא ודאי בך אברי עלמא, ואת תהא שירותא למברי עלמא.

Paragraph 37) The letter ב has come in, she said to Him: "Master of the world, it is good for You to create the world through me, because through me are blessed above and below. so the higher and the lower worlds The Holy One is blessed He said to her: "Of course I will create the world through you, and you will be the beginning to create the world." שירותא is "the beginning" and not "the first". Sometimes something has one meaning in Hebrew and another in Aramaic. That is very special, we will learn that some time b'ezrat Hasjem, with G'ds help. Just as we do it now, but then we also take Aramaic from the Zohar. But not now, because then it will be too much for us. We will then see great parallels and see what the inner and outer is about with those two languages. Sometimes it is absolutely the opposite meaning. We will then see how the two languages are intertwined. Why they are both holy.

So that is the basic text of the Zohar. And now we go to HaSulam:

אות ב'
letter bet

ליו) עאלת את ב' וכו' : נכנסה אות ב'. אמרה לו: רבון העולם, טוב לפניך לברוא בי את העולם, כי בי מברכים אותך למעלה ולמטה. כי ב' היא ברכה.

37) The letter ב has come in etc.: The letter ב has come in. She said to Him: to the Creator 'Master of the world, it is good for You to create the world through me, because through me one blesses with blessing there is a letter מ before, but that is only grammatical, because the word is brachah, ברכה, blessing You above and below. and Yehuda adds to us, for the letter ב is ברכה blessing. ברכה starts with a ב and the ending of ברכה with a ה is feminine. And we say about the Creator - what do we call it with the Creator? Baruch, the Creator is ברוך, He is blessed and ברכה is malchut, feminine. She is blessed. So when we see ברכה that means malchut, she receives blessings. And when she receives blessing, she also gives to the children. And the children are BiY'A and the souls who are there and everything that lives And not only there ... Malchut of Atzilut gives to everything that lives. Who live? BiY'A with all the angels who are there in those worlds. There are an enormous number of angels, countless angels. They have powers, ministers as it were, different functions. And then the souls of the people and then the shedim, witches and all kinds of powers exist, everything exists. It is not just in the Middle Ages that they ... of course they did not know ... all kinds of images with which they then depicted hell etc. ... That is because they felt how hell, as it were, those hellish powers that is all in man, but of course all those forces exist.

See, the world was created in six days, and the seventh day was Shabbat. And of course souls were also created who had not yet had a chance to get into a body. The body means shell. And from that witches and all kinds of things were created in terms of powers. Of course you can't talk about it with people in this world today, who naturally feel intellectual and civilized. They think they are all stories. But of course all those forces exist. In the Talmud, in the Brachot - I read a lot in that before I found salvation - there are also a lot of things there. But now ... He was a great rabbi and he also said that if man had finer eyes, more inner eyes, then man would see how much ... when he walks how many forces in the form of something like ghosts walk before him. Man would die instantly from fear because of what he would see what goes before him. Especially in the evenings, in the evenings you can really see that, in the evenings you can even see them in a body, they even get into the bodies of humans.

There is also a nice story, it is spiritual, but you have to see that a big rabbi went to sleep in a place where he came. And for his bed he had - he had a scientific approach - scattered very finely ground sand. He knew what the gradation should be and he got up in the morning and saw something just like chicken feet. Someone else would not see that, but he had the eyes for it around those chicken legs, as it were, the legs of those beings that are still there, to see them. And those others would not see it. Because he was trained in the spiritual, he could see it. It is all a matter of setting yourself up. Look at the expression that exists in Dutch "what the farmer doesn't know he doesn't eat". That's right, if someone doesn't experience the spiritual then he can't say anything about it, you can't have a word with him about it. Because he is experiencing nothing.

(Student: Can you tell at what level that happened? At what level did the rabbi observe?) I don't want to talk about that yet, we'll learn that later in the Zohar when we return to.... Of course it is very good what you ask. Of course because he could see it and he could see what level it was. It was of course a spiritual insight, a spiritual experience. But what a bed means ... a bed on which someone is lying is just like malchut from Atzilut. And then there is BiY'A at his feet and there are those angels, as it were. And man is lower on the one hand than angels, because man has matter and is coarser. And on the other hand, humans have their own origins in Atzilut. So a very good question: He was lying on a bed, he was in Atzilut and he could see it all.

But in between that we also see that - what were we talking about? Why did we start talking about that? Someone still has the thread? (That with ברכה she receives everything and....) Very good! See, stay with me. It doesn't matter if you remember. It is indeed true that everything receives from that malchut. That is why we have said that the malchut of Atzilut feeds everyone, even those

powers that after the sixth day ... After the sixth day, souls were born who had no body. All those beings come out of it that do not have a body, but a form of a shell. They have a form of covering, but with regard to humans it is as if they have no body at all. And sometimes it happens at night that people dream about things like that, because your soul comes to a certain place where it also finds that kind of force.

So it's important to watch out for the first 1/3 of the night. Or that you go to sleep at that moment, that is very good to sleep then. I used to do that too, but I want to overcome that too. I used to do that so that at 9 p.m. to 9.30 p.m. I went to bed because I felt all those powers. I'm not saying they're nicer to me now, maybe even worse. But that you go to sleep when the night starts. By night I usually mean the night of the universe. The first part of the night is of course the most ... there is the din that reigns. So if you really feel how it all works, what that din is ... that's really great .. And then when midnight comes and you persevere, or that you are sleeping and that you get up just before midnight or maybe a few hours later, until 2:30 am, for example, that will be great too. And then you still have to go to sleep, because you still have to work tomorrow. And if you do that until around 2.30 a.m. then it is already good, then you will have been in that midnight. Then you feel that from that midnight the chassadim, the grace, are fueled in that time. And that is the most favorable moment, pure moment, when you feel that at that moment the great righteous, the tzaddikim, their souls are in paradise. Paradise is the malchut of Atzilut.

There is a higher paradise and a lower paradise. The lower paradise is binah of the malchut of Asiyah. And the higher paradise is in Atzilut, malchut of Atzilut, but also binah of the malchut of Atzilut. There are two relationships. And if they are all there and the Creator - who is the Creator? Z'a! And it descends, as it were, to paradise at that moment and enters paradise. What does coming in paradise mean? Someone who is higher, he comes in. Everything that receives is lower than what comes in. And then at that moment one hears the person who teaches the Torah here on earth, it is a connectedness. How? By purifying at that moment, and it is a benevolent moment. Man of course does not know, but the sages know what that is like. It has been passed on from Adam to all generations, through all sorts of generations it has been passed on to those special souls, those Kabbalists, how that works, how that universe functions. And at that moment, that great moment, you can feel that and before that you can have the feeling, terrible. I mean on the inside that you want that. If you know that it is all structural, then you can accept that. Don't resist. After that midnight point, you feel that the Creator is very close, there is light, there is clarity, etc. It is all a matter of experiencing and making yourself more and more receptive to the higher. Clearly?

So those chicken feet ... you are going to see it as chicken feet. A person can see much more and not by chance, not that it is a kind of inspiration. No! You must evoke those powers within yourself. People have to call it up and not that it is something that comes up. So it was said of Bilam, the greatest prophet of all nations. He was a great man, he was a huge sage. But it is said about him that he occasionally met the Creator. So it's a matter of a favor from above and suddenly he has a meeting. But he doesn't arrange that. While with Moshe, he was able to speak tête à tête à la minute with the Creator. He has spoken tête à tête with the Creator. He did not have to adjust himself specially etc. etc. Look Bilam had to do all kinds of things, through all kinds of magic, truth, but through magic come to the back of the truth. That's also huge, he could do it. So he could experience the back of the truth of the sacred as it were and that is a huge comprehension. Why? Even at the back of the sacred you can see how wonderful the sacred is. Even at the back one can see enormously, if someone is even at the back of a palace then he already sees ... you can imagine how amazing and how big that palace is. But Moshe could do that attitude ... he had never left the Shechinah. It is all up to humans. And we often leave that.

I used to be surprised when I used to go to the synagogue. I had not learned Kabbalah yet, but I was always surprised. "How is that possible?" They had just stood in the Standing Prayer where you get

the highest you can get today, that's how high it is for the entire day. The mochin, you can get the mochin where you ... a huge mochin. How sparingly you have to be with that. You now get it with a lot of effort etc. and one second later, after that prayer has ended, you should not talk to each other about business, about cows and calves etc. Now through the Kabbalah I know how that works. For example, it is terrible if people come to the synagogue on Shabbat and talk to someone else. Better that he would sit at home and not go there. What misery he gets on the day of Shabbat to come and making small talk.

It is said that on Shabbat there are no unclean powers. That's right for those who don't attract those forces. As someone who does not attract unclean powers of course on that day, you feel absolutely nothing. You feel yourself rid of unclean forces. But when people start talking about the weekly affairs, just about what they do during the week, then what does he do then? It is a terrible sin, because at that moment everything he has attracted by this day ... And on this day it is not because of what I have attracted, it has been given to me from above and then I give it to pigs as it were - I mean pigs in terms of strength - I am going to put brilliants on their noses, as it were. What was given to me on that day ... during the week I have to build it up myself, I have to do work myself. During the week it is my revival from below, but not on Shabbat. On Shabbat it is given to me from above. When I talk to someone else at the time about anything, I want to be nice, and he says to me, "How is your work?" And I say, "Good." I join in his conversation, I am human, then it is better not to be born at all, that is written in the Zohar. It is better that he is not born than that he goes to the synagogue on Shabbat and talks about during the week things. You can't even talk about your children. What does it have to do with Shabbat? Otherwise man goes to the synagogue and then they eat and drink and then talk about everything except the Creator. I'm not saying it's different in churches, it doesn't matter, I'm just saying what Zohar is writing about. I am not talking about peoples at all. Because if Jews do that then all nations will participate. If Jews do, then everyone will see the glory of the Creator. But if Jews don't do that, let alone others do it, with all its splendor.

So how careful should you be with those holidays, etc.? Then you really have to be absolutely careful. Otherwise stay home, don't go there. But it is better of course that you go there, that you overcome yourself and that you do not talk to anyone there. I know someone here in the Netherlands, in Amsterdam, a Sephardic Jew, I came here 32 years ago and he was already here, he is from Iraq. He works here as a supervisor, he is a professional Jew - I mean a professional religious Jew - but as long as I know him he never speaks in the synagogue. That is why I consider him high. He never says a word. Someone comes to him and sometimes he has to identify places and those people start talking to him. But he doesn't talk, you can't get a word out of him. He is greedy, greedy for the higher, and he is focused, always focused, always let go. But not a word, I never heard a word from him in the synagogue. Even if they ask him something, he does it with fingers, with gestures, but he does not open his mouth. One person here, in the 32 years that I have been here in the Netherlands and the rest are talking. Also the chief rabbi, he was here for many years, talks during the service. They all talk.

(Student: But with the prayers Misheberach or with Jizkor, he must mention names.) Look, that's something else. If someone says something for the benefit of the regulations, but not more. But just mentioning his name is something else. Say the name, for whom ... just say what is needed, but no more.

That is with regard to the unclean forces. So even on Shabbat, there are absolutely no unclean forces there, but only if you do not stir them up. For example, if someone does his best, but then starts talking about it, it means he is really violating Shabbat. If someone talks about ordinary things, during the week, with someone, then it is a 100% violation of Shabbat. For that they would stone him in the desert. We must understand that too, what is stoning. If someone speaks one word in the synagogue about his personal life or about someone else, so things of the weekdays, then he

deserves stoning - spiritually absolute. And how can people survive the entire week? For what purpose does he go to the synagogue or to the church or something else? So be very careful when you do something ...

Also know that everything lives, that which you do not see lives. Look a person can sometimes walk, just on the sidewalk. I've seen it many times. And suddenly he falls - why, why? Does he understand why he falls? Something that is without a body, it will just run for his feet and then he will fall. We do not understand that, we do not see that, it cannot be proven, you cannot bring him to court you cannot make him pay damages etc. (*Student: If someone drops you, can they also stop you?*) They have no body, so it is not ... But we must see that the entire creation is full of all kinds of things.

But nowhere in all creation can we find and will something be found as a human being, only here on earth. How do we know that? We do not need to design papers or theories for this. Because we know that here on earth is the grossest place and the center of the universe. That means the toughest thing there is. Nowhere in the entire universe, everywhere ... the farther we go, it only becomes more thin. But here on earth is the entire atmosphere ... The entire placenta, as it were, in which we are sitting, one cannot find anywhere. And that is why here, just like in a placenta ... it is what we do not see, full of power, invisible forces that all allow us to live. Everywhere in the universe, the big planets, the stars, everything is focused on life on earth. Here is the epicenter of everything. Everything is aimed to help us. The sun, the moon, all those great celestial bodies, they all function to sustain us. That was the will of the Creator. And if man knows that and he is going to worship the stars, he looks like a king going to worship his slave.

We continue.

Yehuda Ashlag said: for He is blessing. And we have said that z'a is ברוך, that He is blessed and that she is feminine ברכה. And if we see ברכה then that means the female, the malchut.

אמר לה הקב"ה: ודאי בך אברא את העולם, ואת תהי ההתחלה, לברוא בך את העולם.

The Holy One blessed is He said to her: "Of course I will create the world through you, and you will be the beginning, to create the world through you." look what he says, he says not through you I will create the world, but he says: "You will be the beginning to create the world through you." The beginning. In between, we see the word begin - what is the beginning, why ...? Just a point of attention. He says: "You are the beginning to create the world through you."

פירוש. האות ב' ה"ס חכמה, והיינו חסד דחכמה בסוד נקודה בהיכליה, כי אור החסדים הם היכל לאור החכמה, והוא ברכה, בסו"ה והריקותי לכם ברכה וגו' מלאכי ג'.

Explanation. The letter ב is the secret / essence of chochmah, and that is chesed of chochmah because we know that in all those 6,000 years, creation can only receive chesed of chochmah. Not chochmah of chochmah. What does chesed mean? Chesed of chochmah means only six sfirot of chochmah and not ga'r, not the first three. Chochmah of chochmah and that light keter only come after the arrival of the Mashiach. The ga'r, so the true chochmah of chochmah, or we say Chaya, and the rest of the Chaya and the light of Yechida, only come with the arrival of the Mashiach. That is actually the Mashiach. The light of the second part of chochmah and the light keter, Yechida, that unity, that is the Mashiach, that is the power of the Mashiach. The light is the Mashiach. Who is the Mashiach? A human? Of course it is so above so below, of course there must also be a force that will live in humans. But it is light, it is not the body. But of course it does enter the body, but how? We now speak of forces, of light.

So what does He say to her? **that is, chesed of chochmah** so ב is chesed of chochmah, so grace of chochmah. So not the chochmah of all 10 sfirot but only six sfirot of chochmah **in secret of a point**

in the hall, what does a point in the hall mean? The hall is something that surrounds and in it a king comes, as it were. Someone comes into the room that uses the room **because the light of chassadim, of grace** this is very important **is a room/shell** or shell in other words in our terminology. The Zohar then says "hall" but it is "shell" **of the light chochmah**, so the light chochmah is inside and light chassadim forms an envelope around it.

We too, when we say prayer, we lift up in terms of strength ... just like a cloud comes from us. If we had other senses, we would see from the inside how in prayer ... Someone who is trained can see that - of course in our time who can see that? But there is prayer inside if we had meters or could take a kind of X-ray, then we would see that with prayer a cloud of man rises and there is, as it were, a thin light within, just as a point. And that is chochmah.

See, it is true that when a person learns the spiritual, always deeper and deeper, then on one hand the person sees the sacred in the other. On the other hand, he also sees the nudity of the other. Do you understand? When we are here, I naturally always look at the inner being. And besides, everyone of you covers his nakedness. But if, for example, I see someone in the outside world who just walks down the street and all sorts of other things, then I have the feeling - my wife knows it too - that I want to put on my glasses. I don't have sunglasses, but some kind of glasses that adapt to the light. Then I always want to put those glasses on before my eyes. Not that people do not see me, but because then I am, as it were, the ordinary person who is on the street ... I see his nakedness and that is I do not want to do it of course, but then I see the nakedness, the uncoveredness of man. I am not saying that it is not with me, of course it is with everyone.

But you have to overcome that and see in him, look in him, look deeper into his ... it's hard to get through his nakedness, because that's all he has. He only experiences his nakedness, day and night. And it is difficult of course and you have to get through it. Despite what you see, you have to get through, deeper inside him, on a shorter wavelength... that you have to put up with someone else, no matter what person, to come in to his inner person, who is for him hidden. And you have to see that. So you really have to see his Divine part. And that is not easy, but you have to overcome that. For me it is as if I feel as if he is without clothing and much more than without clothing. It is not only naked like a nudist, but even more naked. Of course it's ... but it's okay.

On the other hand, it is not something that is offensive, G'd forbid. Because if a person learns to develop himself spiritually in this way, he quickly learns not to see others as that it is wrong, to belittle others or something. And it is also because of me that I see that nakedness, that is my lack. Do you understand? That is because of my shortage. Why? Then I am not enough in terms of wavelengths, that they are too long and not short enough that through all nakedness I see his Divine soul, that I see the Creator in him. Seeing love in him instead of his nakedness.

So what does he tell us? He says the letter **א** is chochmah. But he says it is chesed of chochmah. Chesed of chochmah is chochmah, but it is a stage of half of chochmah. It is only chassadim of chochmah. Always if we only have six sfirot of light then it is chasadim. We know that z'a is just like chassadim. So **א** is chesed of chochmah. That is that letter **א**.

"... and in secret," he says, "from the point in the hall." Which hall? The Zohar uses the word hall to indicate chassadim, the light chassadim. And within that light chassadim is the light chochmah. What is more inward comes in. Therefore light chassadim houses the light chochmah. And that is the point "as a point in a room". Zohar puts it that way **because the light chassadim forms a room for the light chochmah**, room means that it can come in there. And that light chassadim from chochmah, chesed from chochmah - I said chassadim, but it's better to say chesed from chochmah, so really the sfirah chesed that is brachah/blessing, the letter **א** is blessing - what is that? That is chesed from chochmah surrounded by chassadim. That is that letter **א**.

Look how the Torah begins, it begins with the letter **א** And within that letter **א** do we see what? A dot, that's what he says, a dot in the letter **א**. And the letter **א** then has three sides that shield it:

above, from the side and from below. And that letter **ב** is open to the world - everything that comes next is unfolded - and not to the letter **א**. On the side of the letter **א** there is, as it were, a wall, there comes something special, the Creator, etc., there comes a wall. But from the letter **ב** the world comes, the world starts to develop etc. etc. And in that is the point. So the letter **ב** forms, as it were, chassadim, and within him there is that chochmah, that little point inside is chochmah. Clearly? Then we have and that and that. The letter **ב** itself is chassadim and forms, as it were, a room and in it is the point. And that point is chochmah. Well if now there are those two, both chochmah and chassadim permanently in the letter **ב**... so that is how the whole world was created. I mean the Torah was created by the letter **ב** and that is the first letter. The first word with that letter always remains with a dot in it. Everything is there: chassadim with chochmah, as we call it "a dash of chochmah." So only chesed from chochmah. Because the chochmah of chochmah only comes with the arrival of the Mashiach. But it is enough for our world. That is why perhaps we can already see why he says it is the beginning. "In you is the beginning of creating the world, in you is the beginning." Because we say b'reshit/in the beginning.

So that is that light chochmah and that is brachah. So the letter **ב** is actually brachah **in the secret of what is written** in Melachim, Samuel, that is in one of the last prophets. It is written there that the Creator says: **"I will pour out My blessing on/about you .."** etc. that is a great prophecy. We'll get to that.

ואור זה אינו מתמעט כלום בהיותו עובר ומשתלשל דרך המדרגות, וכמו שהוא בראש המדרגות המקבל מא"ס ב"ה, כן הוא בכל גדלו ושבחיו בעולם אצילות, וכן עד סוף עשיה, ואינו מתעבה כלום מחמת כל אלו המסכים שהוא עובר דרכם.

And this light definitely doesn't diminish as it comes through and unfolds/develops along the steps, do you see what it says? So that light chochmah from the chesed of chochmah that comes through all the steps that is not reduced by it, not dirtier by it. So no matter what people do, it doesn't make it dirty. People can... but not that light.

So now we have to see why this letter has been found good enough to start the world with it, create it **and just as it the light is at the top of the steps when it receives from Einsof blessed is He is**, so where really the touch is. The top touch is with Einsof. Just as it is there - just as we have learned in the Tes, **so is it in all its greatness and all its prize worthiness in the world of Atzilut** in Atzilut he is no less than at the touch of Einsof in the kav/line of light **and so too until the end of the world Asiyah**, nothing changes in that light itself, so it does not diminish, it does not change as it descends to the lower **and it does not grow thicker**, it does not thicken, that light chochmah, chesed of chochmah **absolutely not because of all these screens / filters that he passes by**. Clearly? At first we see the value of the light, chesed of chochmah, that he is so above so below. Only who distinguishes the differences? Only through that masachim, through those screens, filters, can different steps experience it differently. But in itself it is unchangeable.

וזוהו שטענה אות ב' : ניהא קמך, למברי בי עלמא, דבי מברכאן לך לעילא ותתא.

And that was the argument of the letter ב: **"It is good for You to create the world through me, because through me You are blessed above and below."** upstairs it is in the binah and downstairs it is in malchut. We have upstairs and downstairs in every step. We have in the general binah - abba ve ima of Atzilut. And in Atzilut we also have the lower ones - who is the lower one in Atzilut? Malchut. But in every step we also have the higher and the lower in the special. In the world Asiyah we also have binah from Asiyah, which is the higher, and malchut from Asiyah is the lower. That's how it is, always the same schedule.

כלומר, כי אור הברכה שלי הוא בשוה לעילא ולתתא בלי שום הפרש,

That is, so that says that letter **ב**, chochmah, the second letter of the alphabet. The first is keter and the second is chochmah. And you can say: "The letters are kelim. Then why does he speak of

lights? "We know that he speaks of the higher, of course when those letters came into existence. Because what is the Torah, who is created? Which forces created the Torah? Z'a of Atzilut. All the Torah we learn are the forces ... Where do we draw the forces from in the Torah? Remember that very well. Then we see what we are doing.

So when we learn the Torah, of course the inner Torah what we learn, Zohar etc ... the Torah is given by z'a, the forces of z'a of Atzilut. Thus, by learning the Torah, man can align himself with the forces of z'a of Atzilut. And from that pull forces to our world. Where to? Who is the next instance? Who then gives ... You connect yourself with z'a of Atzilut and z'a of Atzilut gives it to you. But through whom? Then who is under the z'a of Atzilut? Malchut! The most important reception is in the malchut. Everything comes from that malchut. Only the malchut can receive chochmah. Z'a has nothing to do with chochmah, but without chochmah there is no world. The world is really chochmah, wisdom. And that is because I learn the Torah, etc. then I connect with z'a on my level small, that does not matter. And z'a is raised by that to give to her, to the malchut. And then from the malchut comes life on the whole earth.

So through your learning of Kabbalah it comes to the z'a, of course to Einsof then it returns to z'a. Z'a gives it to malchut and malchut is a distribution center for the entire universe. She gives to everything the light of life. She gives light to both the holy and the unclean. How, what power gives to malchut, what letter of malchut from Atzilut gives to the unclean forces, legal, legitimate? Kuf! Exactly! Kuf is the first letter of the nukvah of z'a of Atzilut. And that ק then gives its paw to those unclean forces, but everything is given by that malchut.

So what does the letter כ say? **That is, because the light of chochmah from me** look, the letter כ is of course a form of kli. But we must know kli from chochmah is just like light. Chochmah is not yet a kli, only binah, so the lower part of binah is already a kli. Also a bit slippery yet, not yet a real kli. But z'a and malchut, those are kelim. Especially the malchut is real kli. Kli means just like the letters, the black letters on a white cloth, white parchment or something. Then you can see that they have really come out of the light. They are kelim, they are real beings. That is then the true ... it already has the four stages in itself, that is a being. But what has less than four stages in itself is either an angel or ... it is not yet a true being.

So chochmah as kli is still very thin, it is just like light. That is why he also says that light chochmah ... "The letter כ", he says ... and then he says again "light of brachah, or light of chochmah", he calls the letter כ. Because it is just like light, you can say that with regard to the other letters it is just like ... then creation begins with that, that it is already a form of kli and a form of roughening. And you can also say that it is light. The light chochmah settles there. So in case you want to say: "It's a letter, isn't it? Why do you call that light? " All letters come before the Creator to speak about their quality as a letter and not as light? "But that is where the light settles in that kli.

That is, because the light of brachah so the light of the letter כ **of mine** the letter כ speaks of itself **is equal both above and below** so both at Einsof at the kav when it starts and at the last station of malchut of Asiyah **without any distinction** says the letter, that is her argument. "Look at me, I am unchangeable."

And that is also what we must do. We must come to a state where we are unchangeable. What does invariable mean? In all changeability of course. On the one hand we have to change everything, absolutely, but on the other hand it is absolutely unchanging. I absolutely don't care if I am in the left line or in the right line. Or that the operating system has an effect on me in the form that I feel angry inside - I do not mean that I feel angry or angry in the way that I feel bad or feel good. It must be the same for me. That is how we come closer to our perfection as a human being. That is human when he can work with two things. When he does not complain when he is in the left line, he thanks when he is in the left line. Then when you start to thank when you are in the left line ... when you

really feel absolutely down in any way, that you feel you don't feel like something and that you can still thank. With that you give yourself an enormous progress, because if next time such a state will come then you will be happy in that state. What misery you now feel in that condition, if you can tolerate it - how can you tolerate it? You believe and trust in the Creator at that time, and if you overcome that, then those kinds of conditions will be considered good for you next time. Clearly? We just have to walk through the borders. Not that I can push those boundaries, but that I am united in that miserable state at that moment. And you say, "Help me, let's go to Pharaoh together." And if it is really serious for you, then you will always hear the voice inside of you, a thin voice that says in you: "I'm coming." Then you go along with that thin light chochmah of the letter א. You have to call that to go together to the pharaoh who harasses you in your left side. But so don't say it's wrong, just say, "I want to overcome it, but I can't. Help me with that." And if that's really serious for you then everything will open for you.

It is just like with the food for example. Do not eat because it is 6 pm, because it is a tradition, a culture. Of course it is good, it empties you, it makes you hungry, that you are really hungry by 6 pm. But not that you take snacks, a little snack here and a little snack there. And you come to the table and you do not want to eat but at 6 pm, that is dinner time anyway. The table is then laid and you just eat. You should only eat when you are hungry. Remember that very well. Also in all forms of life you have to do that in everything here on earth. Not because you suddenly walk past the kitchen or something and you see your fridge. And of course your fridge has the look of something delicious. And then you open it for a moment. You should not do that. Really, when you really want to eat, you have to do that.

Similarly with prayer, only pray when you are hungry. And when you have done everything that you can do and that you no longer have any powers of yourself, only then can you say: "Creator, I have done everything, I cannot go on. I really can't go on." If you do it that way and the tears in your eyes ... they don't really have to be tears, but inside. "I can't go further. Help me". Absolutely certain that you will be helped. Because then, within you, a kind of shutters are opened ... under you, shutters are opened, those that you keep close to yourself so as not to let the light through. But you always have to open the hatches inside yourself, where yesod is, there you have to open it. Don't be afraid of the Creator, don't be embarrassed about the Creator. Remain modest towards the Creator but not ashamed. Clearly? Those are different things. Do not expose yourself to the Creator, you must be just as careful towards the Creator as you do not want to appear naked in public. Then you are modest too, you want to dress yourself up a bit. You must do the same when you say prayer to the Creator, not with your nakedness. Clearly?

Modesty on the one hand and covering your nakedness on the other. What to cover with? Chassadim. By generating chassadim. That means making your wish shorter. You cannot show your nakedness there. Nudity can only be shown when you attach to your malchut, to the מ, there lies that nakedness. You should not arrive at the Creator with that. First you have to make an effort to get from the מ to the ו, the yesod. If you have even more power, you can go higher with your malchut. You make your wish smaller at that moment. In any situation, it doesn't matter which. And you come to a certain place, for example ... You don't have to think: "Where do I go?" To the binah? "It doesn't matter, you don't have to make any calculations. And if you really can't do it anymore, then you have to pray. And not just praying because it is the time now, as my people do. They say so: "It is now four o'clock and we have to pray now. Get some people ... we need 10 people". And someone walks on the street and they see that it is a Jew and then they say: "Come in too!" "But I have to do the shopping." No, he must also go inside, because he must be the 10th. Why is 10 important? 10 sfirot of course. And then he says: "No, I can't, I can't ..." Then they give him a tenner and then he comes in and then there are 10. Of course it isn't, but if they did, then of course the entire synagogue would be full. If everyone gets a tenner ... But the intention is ... when I talk about synagogue, I don't mean the synagogue, but I mean a place of prayer. I only say that

word so that we feel it a bit - it can also be a church or it doesn't matter what it is about. It is possible in the desert that people pray for the rain. It doesn't matter where, I only say a general word.

Just as you should eat only when you are hungry ... - why? That is the time that will be beneficial to you in all respects, then it will go to the good if you eat when you are really hungry. Which of us is hungry? You have to make that yourself and you have to hunger for the spiritual and then pray to the Creator.

(But how does that relate to the night lessons, to the night study, because then we also look at a specific time. And that you have to get up...) With the night lesson it is something else - why? Because the night class is connected to the universal awakening of the day, that is midnight. We will all learn well in the Zohar how that is, that there is chochmah ... from above there is chochmah. Then it is just as above that we have right and left that are, as it were, side by side - right and left but no center line. And then it is that the middle line can only be delivered by people. By the person who then learns at night from midnight. Because if man then learns the Torah - the Torah is the center line always remember that! Z'a is also the center line - then it causes ...

What do I do with my studies? If I learn the Torah at night, I bring myself into alignment with z'a, because the Torah is z'a in terms of powers. Z'a is the center line, remember that. Z'a then rises one up to the binah and the binah is the higher world. That is what we call the Creator sits there, etc. etc. The binah has two sides, left and right, and then I cause that z'a to be between the binah, between the right and left sides of binah. Then the right side and left side, abba ve ima, so chochmah and binah, male and female, go because of that z'a to make zivug with each other, they then merge and they get the third line, the center line. Binah gets the center line through my studies at night. Z'a is one who made three at the binah, and then the binah gives all three to him and he returns it to malchut. And malchut naturally gives it to me and everyone else. Clearly?

That is something else, it is that I adjust myself to the times and the benevolence, the benevolent times in the universe within 24 hours. That is something else. And of course, our sages have indicated when people should give a prayer in the morning. Of course that's right too. It is the whole year that a person has to say prayer three times a day. A Jew has to do it three times a day - why? Also right and left and center line again. In one day you have to say those three prayers to build the center line. And of course it also depends on the time of the year. Sometimes they start at five or six in the morning, then already the time is ripe according to the calendar of that place, the best and also a benevolent moment to say the prayer. Of course they must come together, at least 10 people, to say prayer. But what I want to say with it ... not that time is irrelevant, but they must make themselves hungry, I mean that. Clearly? Let's say here in Amsterdam at 7 am it is time to do morning prayer. Then the people come to a place where they pray at 7 a.m., a synagogue or just at home with someone, doesn't matter, but a synagogue is okay. Then they come there. They have to make themselves hungry for prayer, I mean that.

It is, of course, that time definitely plays an important role. But if you are not ready at that time, you cannot prepare yourself internally, it means that you are missing this opportunity. And you can never go back. Then you can only use the next chance, but you can no longer use this chance. Of course the sages have found a solution that you can then say two in the afternoon prayer, but in a very special way. And you can also pronounce three but it does not help you if you do not prepare yourself inwardly. Clearly?

So you must be hungry. That is why it is prescribed in the morning to go to the morning prayer and not to take anything in your mouth. But I have seen something in Israel and Jerusalem where we were staying. They all know it, because they were super orthodox and also a high scholar. But they still take a little ... I see that in the kitchen, then they take coffee and a cookie or something. The chassidim for example also do that and that is definitely not okay. If someone is sick or weak then he

can do that, but you also have to be hungry, really hungry for both the spiritual and the material. Then your prayer is a real prayer. Do not eat well first and then you say: "Now I have had a steak, ate well and now ... the Creator! Where are you now?!" "Shall I do it or not?" No, it is not like that. And you have to do other things that way. Not because you have agreed to do that, you must be really hungry to do your duty. Clear or not? You have to be hungry then it is good, you really have to be hungry. Do it once a week, but then it is good so that it will be a real earthquake on the Richter scale, so that the neighbors are completely in ... that's good, that's how you should do it. Everything you do you have to do with hunger.

What is a sign that you feel that you can say "I am moving forward"? What is a sign in your studies that you are progressing? After all that you do and learn, what is a sign that you are progressing? What would be a sign that you are progressing? It is great that you can see more and more of your own deficiency. That is very important. Not the good thing, but really that is.... Because when you see your deficiency that is where you also receive the light of א, the light of the letter א. But how does that feel?

Look, what's important is that every day I have to make sure that my body is broken down. And another piece is broken off and another bit. If my body - my body, of course, my wishes to receive for myself - is not broken down ... Conversely, let's say it positively: the more I let my body break down ... I can't do it myself, there is someone with a hammer there and it must help me to break it down. I have to break down my body - why? If I break down my body ... of course nothing disappears from my wishes and from my powers. But if I then give the extra dimension that I create a place within me where my body is broken down, then it comes loose from me. The human being comes away from me, the light, my soul, I am going to help it come loose.

The righteous when they die is the death, the moment of death, a piece of cake. It is "Pff!" And they die. The last moment is just like a sigh. Just like with Jacob, he had just sneezed and then he was gone. And the soul ... what does that mean? Of course you have to see that spiritually, later you think a sneeze ... Yes, so simple But the meaning is that he had prepared himself inside. A person has already been born on the inside, people have already had a whole building on the inside. And from the outside only that meat remains. And then at that moment of dying it all becomes loose and it goes away easily. And don't ask me what a culprit ... what does culprit mean? Someone who only lives to satisfy his low wishes, not just low ones, but all kinds of wishes for himself. What misery does someone who ... can imagine how his soul ... what difficult path should he and also his soul go through when he dies, until his soul is liberated. That is terrible, that is really....

Try to come loose from the body every day, to the true existence. What it all is ... I said it, try that a bit. Write it down for yourself somewhere, because that must be the result that you are detached from your body. How? We have now said that you must eat with a lot of lust, you must do all things with lust. And at the same time you have to break down your body. That is the way to the Creator. There is no other way, all other things are hocus pocus. Break down yourself while you still have goals in life, you also have other goals. I mean in this world you still have work and you have a career and all sorts of other things, but that does not alter the fact that you are working on the inside at the dying off of your body. Of course it is a challenge, of course if you have other goals then that is not easy and why you should do it all. But you have to do it anyway. And not to say, "Tomorrow, tomorrow ..." Do every day, die every day a little from the body. There is no other way of deliverance. It is also reserved for people, it is not an art. Every person must be able ... it's a matter of will. And my will must grow. Clearly? It is not that we have that, it is my least strength my willpower. But you must want it, you must come to the moment when you say that it is a turning point in your life where you are willing to let your body break down.

Look, first there was also building and then breaking down of the worlds in which it was all mixed up and then there was correction. Here too it is no different. Look at seed that is thrown into the earth. First it breaks down, then it gets smelly. Also the seed that man sows breaks off and then a man comes or then a tree comes etc. It is no different in humans too. Man needs to break down his body and then from within through study, through dedication, to build up the true man, your inner man. Because that is what remains. We get nothing else when we die physically. Above we get nothing but what we had achieved here in life for our inner man what we have built up within ourselves, only the body goes away. Our body goes to earth and all the different worms that are going to eat it. And we now take great care of it with shampoo etc ... Everything is eaten nicely and the more we do ointments, etc., the tastier it will be for the worms. We must be ahead of that, we must be smart and not do that ... we must do the opposite, that when we die the nefesh leaves our body as quickly as possible. It must be as fast as possible that our body really breaks down after death. We will learn how it all works after death.

It is important - I said it once - that people let themselves be buried and not let themselves be burned, cremated. What I have said, I am not saying about earthly things that does not interest us, absolutely not. But it is important to be in the earth for one year. Clearly? The body must be in the earth for at least one year and then do whatever you want with it. Because in one year the nefesh leaves the body completely. If you want to do things afterwards, then it's your business. But at least it must be one year. I am not talking about earthly matters, I am only talking about the degeneration of the last part of the soul. We will learn that in Zohar.

ושום מסך ועביות לא יוכל לפגום משהו בהארותי, ולכן מדתי מוכשרת לבריאת העולם, כי לא תהיה שום אחיזה בי לקליפות.

So the letter ב says: "The light of blessing from me is equal, above and below without any difference **and no screen / masach and the thickness of the wish** or of a step **can absolutely damage my shining of the light**, so the letter ב says: "My light of blessing, brachah, no one can break that." And all of us must of course dream that no other person can break you. That means whatever they say and what they all gossip about you. Whatever situation you come across, you become resistant on the inside. That's great, that's the win. They can spit in your face and you are happy, absolutely happy. Do you understand what I mean? And they regularly spit in the face of man, with beautiful flattering words they really spit you almost literally. And you must be happy. Why is it for me? What is their spitting and what is their honor what they would show me? Does that mean I get better, more, because of that?

So she says: "Nothing can break me, neither above nor below. Whichever forces..." **and therefore my characteristic is kosher/suitable, to create the world through me, because in me there is absolutely no grip of klipot.** unclean forces will not be able to touch me. Do you see that? And thus the world was created by that letter ב which is brachah. And that is why we can only see by man that he is progressing when he feels brachah, that he is growing. And the others absolutely don't have to see that. But it is that you feel and do that and that everything progresses. That everything you do succeeds. When people see that they succeed ... for example, if you learn with someone or you do it yourself, it doesn't matter what, but if you learn with someone and you see that he succeeds in his work, that he does everything for his work and does his work with absolute dedication and he succeeds, then you must assume that the Shechinah rests on him. Then you can learn from someone. In this way.

But you also have to see that the next day you feel more brachah, more blessing. What is blessing? We learned that. So above so below is undisturbed. What does that light of brachah say? What is the argument of the light of brachah? "I cannot be destroyed both above and below." And so it must be in your progress. As long as you can still get something broken, the car or whatever, or that the neighbor doesn't look at you so nicely ... no matter what, if something can still destroy you then you must love that, that moment. Then you have to say: "Hey, I'm falling short here. Great, thank you

Creator, that You point me what destroys me. Great that it will destroy me, then I know what to work on." So that's great.

See what he says now. Also a law of the universe:

כי אין הקליפות נאחזות רק במקום שיש איזה חסרון, וכיון שאין בי שום חסרון, לא תהיה בי שום אחיזה.

Because the klipot will not suck except where there is some deficiency, so if you are destroyed by something, that means that there is your deficiency. For example, they have not given you honor or a neighbor who says no good day to you and you do not feel comfortable with yourself, that is your problem. That means that there is your deficiency in the form of the desire that people make you feel comfortable, or something else, but there is your deficiency. That then a neighbor ... should that make you feel smaller or worse? Or bad weather, whatever. That means it is your shortage at that time. Then you must know for sure that with that shortage there is the place where the klipot suck. "Oh, so where there is a shortage there is also suction from klipot, so I have to be careful there. I just have to learn to deal with that." That is also the whole art that we will do in between, also in the study of Shlavei HaSulam etc.

and since there is absolutely no shortage in me, says that letter **ב**, the light of brachah, of the blessing, **there will also be no gripping of klipot in me**. Clearly? That's what it's about.

א"ל קב"ה : הא ודאי בך אברי עלמא, ואת תהא שירותא למברי עלמא: כי הסכים עמה שמדתה ראויה לבריאת העולם, וה"ס הכתוב, כי אמרתי עולם חסד יבנה תהלים פ"ט.

The Holy one said to her: to the letter ב "Of course I will create the world through you, and you will be note the beginning for the creation of the world": what does the beginning mean? It is a bit strange "the beginning for the creation of the world." And who will finish it? It is kind of weird. Construction workers are coming and they are just going to set up walls. But who is going to do the roof? **for He agreed the Creator that her quality is capable of creating the world, and that is the secret of what is written, "For I the Creator said that the world will be built by chesed, grace."** Psalm 89

ומלת יבנה פירושו בנין והבנה, כי קבע אותה לבירור מספיק, להבדיל בין הדבקים בקדושה לבין הסרים מאחרי ה' להדבק באל אחר.

And the word jivane pay attention to the word **יבנה**, which is the completed future time of building up namely: will be built up **that means** what's in it? The letters **ב** and **ג**. **building and understanding** look how those are all intertwined things in the holy language. Binyan **בנין** is building and havana **הבנה** is understanding and that is also of the same root as building. Building a building that means by understanding you build a building **because it is set up** He has set her up **for a sufficient sorting** she has thus sufficient power to do all the sorting. So building up means bringing up all the sparks of the sacred **to bring separations between those who are attached to the sacred and those who have deviated from the ways of the Creator to attach to a strange god.**

So what he tells us is that in that property of the binah ... of the letter **ב**, - **ב** is also the initial letter of the binah. And it is also the beginning of **בנין**, building and of **הבנה**, to understand. That the letter **ב** has a power to separate between what is attached to the holy and what is attached to a strange god of unclean powers. She can separate the wheat from the chaff which is also the power of that letter **ב**. And that is only possible through brachah.

And we also learned in the Zohar at the start of that otivot - what did he tell us? That in the world of Asiyah it is absolutely impossible to see who is the Creator's worker and who is not. Zohar tells us that it is impossible here, here on earth. Sometimes someone has a great charisma and they think he is a great holy man. It is not possible to see here on earth ... because Asiyah is a very covered world - 90% evil and 10% good. Covered, you have to get through it to see in this world what ... It is absolutely impossible to see, one cannot look into desires ... Someone can become the prime

minister or the greatest saint and inside have absolutely no relationship with the Creator. To be a leader of a great religion or a ruler of whatever, but have absolutely no relationship with HaVaYaH. So how can we see that? At brachah, with the blessing. When you see that man is blessed ... that does not mean that he has many children or many ... A blessing is very special, that he does something that he succeeds in the world, something that We will see. But at least the power of that letter ב is to make a separation even in the world of Asiyah where it is absolutely impossible to penetrate what is wheat and what is chaff. The letter ב does have the power to do that, through that brachah

בסו"ה ובחנוני נא בזאת אמר ה' צבאות, אם לא אפתח לכם את ארובות השמים והריקותי לכם ברכה עד בלי די (מלאכי ג').

This is therefore a statement by Samuel, one of the last prophets. And it is a great prophecy **In the secret of what is written** we have had that with the letter ש That is kind of the translation of the Creator saying to the people '**And please test me/try me out' with it speaks the Creator of the Heavens**, so He gives them a prophecy that will happen in later times "**would I not open the heavenly wells to you and pour out on you the blessing without end.**" That was absolutely promised to someone who will trust the Creator.

(*Is this from the Creator from the power of din?*) Why? It is brachah ... Hashem Tzevaot is netzach and hod, but of course from ... but given is netzach and hod. We have learned that the netzach and hod of z'a brings mochin to nukvah. We learned it with the letters פ and ע. Ayin is netzach and the letter pe is hod and they bring chochmah and binah as mochin to nukvah. So that nukvah then actually obtains ... that is also a blessing. The name Tzevaot is not din, it is netzach and hod. So if one says in the Torah: "Hashem Tzevaot" that means netzach and hod, the sfirot of netzach and hod. The G'd of the Heavens or so ... (*Hosts*) Hosts and those are the two: netzach and hod, they transfer chochmah and binah to nukvah as we have learned, so they bring blessings. Clearly? It is actually chesed from chochmah and it is transferred to the nukvah, the malchut. And the malchut brings it to Israel. So to similarity to properties to those who agree, who would like to agree with the Creator

אבל בעוד שהם נוטים לאל אחר, הם מחוסרי ברכה, כי אל אחר אסתרס ולא עביד פירי.

But as long as they still lean towards the other god, then they will lack the brachah, blessing, **because the other god is castrated**. What does that mean? The other god means the unclean power that cannot bring fruit. Then he says why they don't get brachah. If man does bad things - what does that mean? If man sins - what does man do? He cheats himself as they say. He will attract, draw, from the unclean power. He is going to attach himself to the king - as he says - to אל אחר, the other god. What does other mean? Acher is אחר. where the corner of the ד is bitten off by the unclean forces and that it has now become אחר, other, instead of with a ד. With a ד, is echad אחד, one. And what does other god mean? Another god means... It was אחד... .. if a man makes prescriptions that means he wants to give and wants to be connected with the holy. And then he connects with the true G'd. And the true G'd is who? Echad אחד. Where the ד is with the corner, with chassadim. Then everything can be good. א is the Divine element, also in humans .. And ד is then chassadim. Everything is present. Then man receives all the good that is reserved for him in the plan of creation for that person and also for the people etc. But if man sins, the unclean power rises to that ד - do you remember? And the corner of that ד is then bitten off and then it becomes אחר, other. Do you now understand what the other god means? The other is אחר. The dalet then becomes resh.

And that means, he says, that people are hanging on the unclean at that moment. To the unclean king, or as he says here, a strange god who has been castrated. What does castration mean? That he cannot bear fruit. What does it mean that he cannot bear fruit? That he cannot bring a blessing. The blessing must come from your study. If you learn the Kabbalah, if you deal with it daily, if you do not let it go, not during the day or at night, then you open yourself step by step to the blessings. There is no other way.

And with the Zohar, we are closest to the Creator himself. Therefore, it cannot be otherwise that we now receive blessings through the Zohar. Open up to it and do it. And not having a dual life, not having a double life. Don't try hypocritical ... I'm not saying any of you is hypocritical, but try to become one in everything you do. In your thoughts, in your comings and goings. Even if you do business, just do business well, neatly. Deceive nobody, not the taxes, nobody. Not even the taxes. You may be smart but not ... You may of course be smart, but in a good way. Not that you keep silent on the inside, or in the way that you do something that you should be ashamed of on the inside. Because you can only be ashamed inside - for whom can you be ashamed? For people, for the tax authorities? Absolutely not. You can only be ashamed of a high power, of the Creator. And everything is connected. So don't say: "That is for the Creator and this is just for man. So I can just do what I want here. " No, that is not possible.

"... because the other god," he says, "has been neutered ..." **and he does not produce fruit.** therefore - you must know that - if a person draws powers from that unclean god, so the unclean forces there will be no blessing. So also if a person earns money that does not honestly belong to him G'd forbid... It is also written in the Psalms in which David says: "If the Creator does not build the house, then the construction workers work in vain." Clearly? That is the blessing.

וזה שמסיים שם הנביא, ושבתם וראיתם בין צדיק לרשע, בין עובד אלהים ללא עבדו, הרי שהעולם חסד יבנה.

And that's what the prophet ends with, he means that Malachi. What does he mean now? He spoke before that in the verse that the Creator Pay attention it is very important now. He said it so in the Psalm ... in the verse before this that the Creator says: "I will pour out for you all the brachah, all the blessings." Blessings, he also calls it brachah. And in the next verse he says: "**And you will return and you will see the difference between the righteous and the wrongdoers,** so first he said about brachah, the blessing. First you must receive blessing, because in our world there is no other way to see who is the culprit and who is righteous. That is absolutely impossible to see. Many who dress themselves as righteous but they are absolute culprits. You should see it that way, they look like from the outside.... therefore they also do all that clothing, that they are seen as if they are righteous, but they are bandits. Inside they are absolute bandits. Bandits means that they only receive for themselves or "I give to receive." But in a subtle way, one cannot see it. He says it in the first part of the verse: "I will pour out blessing upon you ..." and then the sequel, "... and you will return and you will see the difference between the righteous and the culprit." So you will also be able to see and make the separation through the brachah, through the letter **ב**, through the light of brachah." You can already make a separation between the wheat and the chaff. And that's great because with that you can face the truth in our world, in the world of Asiyah. Only through brachah can we do that, then we can see. That is what he tells us.

between the worker for Elokim and he who is not a worker for Him, that the world is built by chesed. for then chesed is brachah, chesed of chochmah. Remember that very well. So chesed from chochmah at the stage of chesed. That is what we have learned for today.